THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 5. MAY, 1892. No. 10

THE WALDENSIAN MISSION IN ITALY.

BY TEOFILO W. GAY, D. D., K. T. C. OF ROMA.

THE Waldensian mission in Italy is at the same time the oldest and the youngest of the existing Christian missions. It is the oldest because it is simply the continuation of the work carried on since the Middle Ages by the Christians of the Piedmontese valleys in every part of Italy; it is the newest in its actual form, for it was rendered possible only 22 years ago when the loss of the pope's temporal power opened Rome itself to the preaching of the Gospel.

THE WALDENSIAN MISSION OF OLD.—Italy was evangelized very early after Palestine itself. St. Paul, long before landing on the shores, wrote to the early Roman Christians that "their faith was spoken of throughout the world." Who had first evangelized Italy? Probably such men as the Captain of Capernaum, whose servant had been healed by Jesus, or the Roman soldiers, witnesses of Christ's resurrection, or the Roman visitors to Jerusalem on the day of Pentecost, or Captain Cornelius, of Cæsarea, the first pagan baptized, on returning to their native land, brought there the glad tidings of the Gospel.

The fact is that for some centuries Italy had a glorious Christian church, well worthy of the glorious apostle who had made it the center of his activity for the last years of his life.

But a time came when the world and heathenism entered the church with money and power, and the awful foretold apostasy began and grew, and extended over all Europe. In the ninth century we find papacy, spiritual and temporal, firmly settled, and the apostasy declared,—then also the pastor of the Christian flock of the Piedmontese Alps, Claude of Turin, declares to the world that as to him and his flock they refuse any departure from genuine early Christianity and remain faithful to the Bible. And from that time, in three valleys of these Alps, early Christianity was faithfully preserved unspotted by Roman innovations, as their enemies and their literature dating from the twelfth century clearly attest.

And these Italian Christians, which were soon called *Valdenses* because they lived in valleys, received in their secure stronghold many a band of persecuted

Italians and Frenchmen who held views similar to their own. At the end of the twelfth century, the "poor men of Lyons" and their leader, Peter of Lyons, found in their midst a refuge, and mingled with them, and their own leader thenceforth was called Peter the Valdensian, of Valdo.

But these Piedmontese Christians did not keep the Bible to themselves only; they made copies of it with their own hands and circulated them through their missionaries, who were called *barbas* or *uncles*.

Long before America was discovered, the Waldenses used to send from their mountains some of their ministers, despite the inquisition, through the main countries of Europe, evangelizing secretly as they traveled under the garb of physicians, or merchants of silks and pearls. The quaker poet, J. G. Whittier, has beautifully illustrated a visit of one of these Waldensian missionaries to the castle of a noble lady, in his sublime poem, "The Vaudois Teacher." They brought the Bible to Bohemia, and John Huss and the early "brethren" had it through their agency; they brought it to Great Britain, and Wyckliffe and the Lollards owed it to them. Walter Lollard was a Waldensian clergyman who brought the Bible from Piedmont to England, and on his way back was detected at Cologne and burnt at the stake in 1350.

But Italy was the special field of their missions. They had a flourishing colony in Calabria for two hundred years, from 1340 to 1560, and in almost all the cities of Italy they had houses of their own and secret churches which their barbas visited regularly. These were sent for a tour of two years, and would go along the Mediterranean coast and return along the Adriatic coast. Alas, their Calabrian colony and their congregations of Naples, Rome, Florence, Venice, Milan, etc., were destroyed at length by the fury of the inquisition, but the mother church in the valleys did hold her own, and thirty-three bloody persecutions waged by the popes allied to the kings of Europe could neither subdue nor exterminate her. Christ had promised it: "The gates of hell shall not prevail against my church."

It has been the uninterrupted conviction of the Waldenses that they were the God-ordained missionaries of Italy, and they have never ceased to do a mission work as far as they were able to do in the population that surrounded them. And when, in 1689, 600 of them, led by Henry Arnaud, returned from exile to conquer back their valleys, they swore to God at Sibaud that as soon as they were settled again in their old homes they would "do their utmost to free the rest of their fellow-countrymen from the cruel Babylon." The political state of Italy prevented them from fulfilling their vow; mission work was utterly impossible anywhere in Italy until 1848, when religious liberty began to be granted to an Italian province, Piedmont, from which it was to spread to all the rest of the peninsula.

THE WALDENSIAN MISSION OF TODAY.—On February 17th, 1848, King Charles Albert emancipated the Waldenses from the restrictive laws and indictments under which they were yet kept and granted to Piedmont a liberal constitution, where he had to sanction religious tolerance on account of the existence in his kingdom of the Waldenses, and that is the constitution which rules the kingdom of Italy.

Immediately the Waldensian church began preaching and establishing missions in Piedmont, Turin, Genoa, Nizza (Garibaldi's native place) and other minor cities were occupied between 1849 and 1859.

In 1859 Lombardy was freed from the Austrian yoke by Victor Emanuel and Napoleon III, and at once Waldensian preachers were settled in Milan, Como, Brescia and other cities of the province.

In 1860 Tuscany having got rid of her popish grand duke and joined the kingdom of Italy, the Waldenses transferred there theological school and opened churches there and in Pisa, Leghorn, Lucca etc.

In 1861 the first Waldensian preachers settled in Palemo and Naples, which Garibaldi had freed from the hated Bourbon yoke.

In 1866 Venice and her territory was added to the kingdom and a Waldensian minister is sent to preach there. In 1870 at last, Rome by a splendid vote (on October 2nd) joins the kingdom of Italy, and immediately a Waldensian preacher enters the holy city and preaches the Gospel. And now the Waldenses have churches and stations, outside of their valleys, in 97 large and small cities in all provinces of Italy, which are divided into five Presbyteries: 1st, Piedmont; 2nd, Lombardy; 3rd, Tuscany; 4th, Rome and Naples, 5th, Sicily. These 97 missions number some 4500 communicant members, almost all converts from Romanism, and receive as an average some ten new converts every week of the year.

They have contributed last year seventeen thousand dollars for the mission, which is a great deal considering their financial condition. Next to the churches the Waldenses have some 60 schools, where above 3000 children receive secular and religious instruction. An army of 137 workers (of whom 44 are regularly trained and ordained pastors) is doing the work, and the expenses of the mission are $125 every day. That the Waldenses have been providentially preserved by God to be the missionaries of free and united Italy, is evident to every one who knows the actual conditions of the Italian nation and of the success that the Waldensian mission has obtained already. A great many Italians would hardly listen to foreign missionaries fearing these may make them fall under foreign religious authority. Here come the Waldenses, who are Italians of the Italians as they belong to that same Piedmont which has given Victor Emanuel, Cavour and Garibaldi. Then a great many would never listen to converted priests, as the papists despise and curse them as "renegades" and "apostates," and the free thinkers don't believe in the conversion of Italian priests and often doubt their sincerity. Here come the Waldenses who are socially respected *even* by papists, as they are not *apostates*, and are welcomed by free thinkers as sincerely heroic defenders of religious freedom.

The favorable remarks repeatedly and publicly made on them of late by the king, by statesmen and by the best part of the Italian press, is a proof that now they begin to be known and appreciated; and the success that has thus far attended their missionary labors is the best proof of their peculiar fitness for the work they are conducting.

The United Presbyterian churches of America have always felt a very deep interest in that mission, conducted by their Presbyterian Italian native brethren, the Waldenses, who are the real and recognized old Evangelical church of Italy. Some of the American U. P. churches have been visited this year by the delegate of the Waldensian Missionary Board and have warmly responded to his appeal.

The 1st U. P. Church of Pittsburgh has contributed $187.00

The 8th U. P. Church of Pittsburgh has contributed $21.25.

The 1st U. P. Church of Allegheny has contributed $20.00.

The 6th U. P. Church of Allegheny has contributed $47.28.

The 1st U. P. Church of Xenia, Ohio, has contributed $26.53.

The 2nd U. P. Church of Xenia, Ohio, has contributed $33.

The 3rd U. P. Church of Xenia, Ohio, has contributed $12.25.

The 1st U. P. Church of St. Louis, Mo., has contributed $19.05.

Dr. A. G. Wallace and family, Sewickley, Pa., has contributed $25.00.

S. S. Association of 3rd U. P. Church, Allegheny, Pa., has contributed $20.00.

Any contributions will be thankfully received by the Waldensian delegate to the U. S., Teofilo Gay, 53 Fifth Avenue, New York.

[The annual report of Waldensian church for 1891, printed at Rome in 1892, is brief but stirring. It is prepared by the Commission of Evangelization of which Matteo Prochet D. D. is President. Some extracts cannot but be of interest. Ed.]

WHAT ARE THE DISPOSITIONS OF THE PEOPLE WITH RESPECT TO RELIGION?

The two great currents which Romish doctrine invariably produces are becoming more marked. *Superstition* becomes more gross and *unbelief* more material. And it is not only among the lower classes that this *fetishism*, this negation of the Gospel, is met with, but also in the upper classes of society. When Commander Florio, the head of the largest Italian Navigation Company, fell seriously ill, all kinds of relics found their way to the Palace together with the remedies prescribed by science, while votive offerings were sent in large numbers to the most celebrated Madonnas in Italy, highly paid for, of course. Facts such as this may be counted by the thousand; but we need not dwell upon them here.

PROFOUND IGNORANCE OF HOLY SCRIPTURES.

Every day we discover new proofs of this. Here one asks, with the greatest coolness, whether Leo I. or Gregory VII. is the author of the Lord's Prayer! There another believes the Blessed Trinity to be composed of God the Father, the Virgin Mary, and Jesus Christ. Yet another . . . . but what is the use of multiplying examples? The other day a friend of ours, a professor, quoted to one of his colleagues the well known words of the apostle Paul: "Prove all things; hold fast that which is good."

"That is a good maxim," said he, "where did you fall in with it?"

"St Paul wrote it."

"What! do you read the writings of that 'wooden-headed fellow'?"

(The translation of "testa di legno" is literal, and the meaning is *foolish, stupid*.)

"Wooden-headed, indeed! Have you ever read them?"

"Not I."

"Then how can you condemn them? Would you consider yourself well treated if you were thus characterised by some one who had not read your works?"

Naturally the critic's mouth was closed.

Despite the appaling apathy for all that concerns religion, there is nevertheless,

AN EVER-INCREASING NUMBER OF PERSONS

whose conscience is beginning to show signs of wakening up from its torpor. The 751 catechumens enrolled this year—a number not hitherto reached—prove it. Remember that this number does not include the catechumens of the Chiesa Libera, the Wesleyans, Episcopal Methodists, Baptists and Plymouth Brethren, if you would form a correct idea of the movement. Yes—there are souls hungering and thirsting after righteousness; there are souls who feel the need of a Saviour, and who are not satisfied with the material worship of the church of Rome. Is it not a great privilege to help in bringing souls to Jesus who are longing to know Him? Who would not be touched by the words of an Abruzzi peasant to a colporteur while eagerly seizing hold of a New Testament? "How long I have sought this book," he said "and now God has sent it to me!"

Equally touching is the expression of satisfaction of the father of a family in the north of Italy at the settling of an Evangelical pastor at B. "For thirty years I have wished for an Evangelical pastor to come to B. I cannot live without religion, ann the one the priests teach us does not satisfy me. I have read the Bible and De Sancti's tracts, and have done what I could to teach my children the principles I there learnt. Now that we have a pastor of our own, I am happy."

Sometimes the confessions of our catechumens are most touching, and amply compensate our workers for years of laborious work. At the last communion at Sampierdarena, one of the newly admitted members asked and obtained permission to address a few words to the congregation. In a voice shaking with emotion and eyes filled with, tears, he said: "I have opposed the Evangelicals but an inward voice told me that the Truth was on their side. More than once I was on the point of entering this church, but my courage failed me and a feeling of shame, which I could not overcome, kept me back. Finally, one day I said, 'Shame or no shame I *will* go in'—and I went in and *heard* and *felt* the Truth. I went to the priest to find out from him what solid reason could be brought forward against the Evangelicals, but his arguments convinced me that the Truth is in the Gospel. So here I am. . . . .
I am not ashamed now. Forgive me for opposing you, although I did it in good faith. I was blind; now, by the grace of God, I see, and am no longer ashamed of the Gospel of Christ."

At Poggio Mirteto a priest asked a young brother if he would take part in the procession next day.

"No, I cannot."

"Is it true then that you have forsworn the religion in which you were born? You are an apostate?"

"Excuse me," he said to the priest, "I was born in no religion, but I have chosen one which has brought peace to my heart. If I should go with you then would I be an apostate indeed."

REAL CONVERSIONS.

Have you time to hear the testimonies of a few? Hear what this "barcaiuolo" on one of the Italian lakes says: "I am almost always in my boat, all day and part of the night, in good and bad weather, when the water is calm, and when it is stormy: I read my Bible, I commend myself to God, and I *feel* that He is with me. My earnest longing is to be with Him some day.

Listen now to this woman of Como:—"I wanted very much to read the prayer book my husband had brought home, but I dared not . . . it was a forbidden book. One day I opened it and stealthily and tremblingly read it . . . Since that day I have never gone to Mass. And now it makes me so happy to hear God's Word preached, that when I go to church the road seems very short, and when I pray, I *feel* that God speaks to my heart."

Do not these words show a thorough change of heart, a passage from death unto life?

And now, come to a town—come to Florence, and listen to what this Florentine says: "Before I knew the Gospel, I was a liar, a libertine, a bad fellow; but since my conversion I abhor these things. My chief pleasure now is to pray, to sing hymns, to read and to hear God's Word . . ."

We are obliged to restrain ourselves and stop our pen from running on and giving other testimonies which gladden the heart and make one forget the troubles, anxieties, and even calumnies we have had to suffer. In thinking of them we feel inclined to repeat the words of another of our converts:—"Sometimes it seems too wonderful that God should have shown so much goodness to unworthy me."

You would not be satisfied, dear friends, if we did not say something about

OUR SCHOOLS.

It is true pleasure to be able to count nearly three thousand scholars in our Sabbath-Schools. We are short only fifty-eight of that number. But if we count in the day and evening scholars who do not attend the Sabbath-Schools, who yet hear about Jesus every day, the number of children between six, fourteen and nineteen years who come under the influence of the Gospel much exceeds three thousand. Is not this a cause for rejoicing? How we should like to have more time to bring before you instances of the power of the Gospel and of the Grace of God in these young hearts! Come with us to Rio-Marina (in the island of Elba), for we wish to introduce you to a charming little girl of nine. When you have seen her and heard her speak, you will say she is rightly named, for her name is Angiolina. Her elder sister, Giuseppina, said to her one day—"Come with us to-morrow to the festival of the Saint, and you will get a white dress, a white veil, white gloves, and many other pretty things." "Keep them to yourself," Angiolina answered, "I shall never go to Mass again, for the older I get the stronger does my faith in Jesus become."

Travel now several hundred miles, and go into the house of a family of working people. See that young girl, ten years of age, whom a serious illness has confined to bed for many days. Her relatives, all Roman Catholics, surround her bed, and believing her to be near death, press her to confess herself. Her stepfather even goes the length of threatening her. But she resists all their efforts and threats, always repeating the same words: "basta Gesu; basta Gesu." "Jesus is all I want." Do you want to know how she came to such a decision? The child came occasionally to Church and Sabbath-School, and these few times were enough to open her heart to receive the good news, like Lydia, the seller of purple, and to give herself to the Saviour.

Let us now go to Riesi, in the South of Sicily, which a few years ago would have been characterized as an abode of savages. We have now 208 scholars in our schools there. What patience and perseverance the school teachers have had to exercise, God only knows, and the missionaries among the Basutos and Makololos only have any idea of. But the fruits are there. Hard, selfish, coarse natures have been melted by the sweet warmth of the love of Christ. A school girl reaches school without her dinner.

"What have you done with it?" asks her teacher.

"I met a little girl, on the road, crying with hunger, and I gave her my dinner."

One day a poor blind man stumbled over something and fell. Not far off were some men, who looked at him, but made no movement to raise him. A boy rushed forward, helped him up, and led him home. The boy is a pupil at our schools.

Theft is looked upon as scarcely a sin by these islanders, but they are taught to regard it in its true light in our schools. A newcomer deftly stole some coppers from a poor man; a schoolfellow saw him, and cried out, "Wretched creature, are you not ashamed to do such a low thing? You are a disgrace to our school."

Perhaps you will say: "Enough of your little stories." But allow us just one more—one that will please those of our friends who believe in faith-healing. Let us explain, however, that though we believe in the efficacy of prayer, we also believe in making use of means, which we ask God to bless.

A pupil of our school at R— hurt his foot badly, and after suffering for some time, the doctor declared it would require to be amputated, saying he would return next day to perform the operation. Great was the distress of the mother and also of the boy, who had, unfortunately, overheard. With an effort he bent his knees in prayer, and in a voice broken with sobs asked God to heal him as Jesus healed the poor sick people who went to Him. Soothed by the action, he lay down again, his Bible, which he kept in bed beside him, resting on the wounded limb, and fell asleep. Next day the surgeon came with his instruments, unbandaged the foot, looked at it . . . and stood in surprise. He examined the foot more minutely, and then cried out, "I do not understand how the thing has happened, but this foot is quite in a different state from what it was yesterday, and if it goes on like this there will be no need of amputation."

"I know what has happened," said the child, "I asked Jesus to heal me, and He has done so! . . ." The Physician has written to certify the fact.

But we shall not enter into further details. We trust that the boquet we have presented to you, composed of flowers gathered from the different provinces of the kingdom—on the Alps, from the plains, in the islands—will have a sweet perfume for you, and that you will keep it near you for some days. May it give you the assurance that your prayers are answered, and that your silver and your gold will be represented in Heaven one day by precious jewels in the crown of our Saviour.

Again accept our warm gratitude. True, you give from love to Jesus, but you give for our dear country. The Lord will thank you in His own way; we do it in ours, and with all our heart.

In the supplement Dr. Prochet says:

The history of the past recommends the Waldenses to the esteem and to the respect of their fellow countrymen,—of the real Italians who love their country and would never surrender their Capital to Leo XIII—beginning with the King and and coming down through the various ranks of Society. Facts to prove it might be adduced by the hundreds, but a few will suffice.

Three years ago I had the honour to be received by the King to whom I presented the homage of the Waldenses "I shall answer you with one word," the King replied: "We make *one family!*" In August last the King was in one of the valleys of the Cottian Alps, to be present at a sham fight on the mountains. The Mayors of the adjoining communes and priests gathered to present their respects; modestly on the rear, stood the Moderator of the Wrldensian church and the President of the Board. The King saw them and passing before priests and mayors without stopping, went straight to them with out stretched hands. During the friendly conversation which followed, on hearing that the Waldensian population amounted to about 30,000 all included, the King added: "All good people, all good people! Tutta brava gentes!" The Waldenses erected in 1889 a commemorative house at Torre-Pellice to record the return of their forefathers from the exile in 1689 and the King contributed $1000 toward that object.

In January of this year (1892) I was conversing with one of the ministers of State. Wishing to know what his feelings were, I said, speaking of some persons: I think they are Evangelicals. "No, no, answered the minister, they are Waldenses, which is far better." I need not say that I corrected the ecclesiastical notion of the minister and told him that the Waldenses also held the Evangelical faith. But the words I quoted tell pretty clearly, I think, that the opinion in those spheres is not unfavourable.

A professor of the University of Rome said to me, one day: "Believe me, sir, as sure as God lives, the time will come when Italy will reckon, amongst its purest glories, the glory of having had within its boundaries the Waldensian church, because it has given the largest number of martyrs to the saintest of all causes, the cause of liberty of Conscience."

OUR MISSIONARIES.

WHAT *is* a missionary? Our friend, Mr. Dictionary Webster, places the palms of his hands together, with due regard to his fingers and thumbs, looks reflectively at the ceiling, and answers, in a sonorous voice, "One sent to propagate religion?" Flitting dimly before our minds is a vision of some dreary-faced man or woman, who, counting as nothing the love and beauty and joy of this world, has undertaken, in an official way, to carry the gospel to the heathen. Affection and enthusiasm would meet with no warmer response from such a person than from an old-fashioned box-pulpit in a country meeting house.

God does not fashion his missionaries from any specially prepared material; he uses ordinary flesh and blood. Neither does he dedicate to this particular service the poorer specimens of his handiwork. But having made the best kind of men and women, having refined and brightened them in His own mysterious way, He inspires their hearts, sends them out to work for Him, and calls them "*missionaries*."

Suppose we shake our minds a little, wake up, and think for a minute or two of this class of the world's inhabitants, in and honest an commonsense way.

Take any man of our acquaintance who is provided with sound brains and a heart; accept him with all his peculiar likes and dislikes; and even those distinctively manly characteristics which are often so perplexing to his friends. Fill him with an all-absorbing admiration and love for Christ and let him comprehend what there is to be done for Him in the broad world. Take him out of his dressing gown and slippers, or from his luxurious hammock and last novel. Mount him on horseback, and send him up and down the mountains of Persia or Syria. Let him stop to talk, under a booth of freshly cut branches, to an audience sitting on the ground,—and preso change! you have a missionary!

Find a gentle, beautiful, *womanly* woman. Let her be well educated and accomplished. Let her love art, music, dainty dresses, and her own way. Let Jesus Christ win and master her heart, until she devotes her soul and life to him. Perhaps when next you see her she will be going up and down some river in Africa, attracting the children along the banks to the canoe by her singing and visiting and teaching in the villages. You may discover her among the Indians in our own far West, in some one-story log house, cheerfully pasting muslin and newspapers over air-holes to keep out the blizzards, eight miles from a post-office, and dependent on the red men for supplies. You might have found her, a year or two ago, bravely holding the mission fort, the only representative of the white race in an Asiatic city of 15,000 people.

WHAT IS A MISSIONARY?

The word, in this age of the world, means a representative man in a grand position, or an ideal woman in the highest place of dignity and honor. It means a clergyman who could command desirable city pulpits, preaching with eloquence and pathos to the blacks on the banks of the Congo; a physician capable of succeeding anywhere in his profession, prescribing for, yes, and *nursing*, the ignorant, superstitious people of India and Siam; a singer, with a voice which would thrill cultured audiences, going to teach the Japanese, who have no music, how to sing. It means one who, under manifold perplexities, in weariness and homesickness, under a hot sky and in a foreign climate, is often harder worked than a doctor or druggist in a town afflicted with an epidemic. In short, our missionaries, for whom we are working, flesh and blood realities of this nineteenth century, are living embodiments of down-right, old-fashioned heroism. They belong by right to that glorious company of saints, confessors and martyrs, who have, before and since the days of Jesus, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness been made strong, turned to flight the armies of the aliens,—of whom the world is not worthy.

Are we ashamed to call *missionaries* our friends? *If* our friends, let us love them, work for them, glory in them!—*Home and Abroad.*

THE PASSION FLOWER.

BY J. H. BRIGHT, IN A LETTER FROM PALESTINE.

(NOTE.—This poem was printed in 1851 in a little book entitled The Atlantic Souvenir—published by request.)

"Gone was the glory of Judea's crown,
And quenched that promised star,
Before whose light the nations shall fall down,
And worship from afar.

And night came over Judea; deeper gloom
Shadow'd that feeble throng,
That now to Carmel, from the Saviour's tomb,
Wound mournfully along.

Through the long moonless hour they lingered there,
Wet by dews of even,
And, on the viewless pinions of the air,
Their prayers went up to Heaven.

And even, when the shifting breezes stir'd
The pliant boughs of palm,
Or nestled in her tree the unquiet bird,
Breaking the midnight calm.

Their quick ears caught the melancholy sound,
And a dejected eye
Amid the deepen'd shadows wander'd round,
As if the Lord drew nigh.

And then upon their aching sense would press,
That loud, unearthly cry,
Wrung from their Master in His last distress
Of mortal agony.

Morn glow'd upon the mountain; strange, bright flowers,
Like diamonds chased in gold,
That ne'er before had shone in fields or bowers,
Their mystic leaves unfold.

And in each blossom, lo! the cross appears,
The thorny coronal,
The nails, the pillar and the Roman spears,
A glory circling all.

Then, sacred flower! their grief was changed to praise,
And drooping sorrow fled.
Since He who bade thee bloom, they knew could raise
Their Saviour from the dead.

Three days within the grave's unbroken gloom,
The hope of Israel slept,
Three mournful days around His guarded tomb
The holy watch was kept.
And from that hour, where'er thy buds expand,
Thou art of flower the pride,
And nature's witness to all time, dost stand,
Of Him the crucified."

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

LEVI BIRD DUFF.

IT would seem, from the tenor of articles appearing in the WOMEN'S MAGAZINE for February and March of this year, that the charter of the Women's General Missionary Society is misconstrued and the relations of the Society to the Church misunderstood.

As the writer was, in some degree, responsible for the present form of the organization of the Society, he begs leave to submit the following explanation of the power and scope of its charter. It is not his intention, nor does he desire to enter into any discussion, as to what the Society should or should not be, but simply to state what it is.

When the voluntary organization known as the Women's General Missionary Society grew into a large and influential body and extended its work throughout, not only the United States, but the whole world, it was the wise conclusion of many of its members that it should have a legal status and a business organization. To that end the charter was applied for and obtained.

The society was chartered by the Court of Common Pleas No. 1, of Allegheny County, Pennsylvania. The charter is, therefore, to be construed by the laws of that State.

When the charter was prepared it was suggested by some that the board commonly known as the "Women's Auxiliary Board" should be chartered; but the writer took a different view of the matter and believed then and still believes that what the women wanted and needed was a legal organiza- of their whole Society.

The charter, therefore, provides that the applicants, the women named in the charter, and their associates, viz; the delegates chosen in the year 1888 by the several Presbyterial Missionary Societies of the United Presbyterian Church of North America to attend the general assembly of said Presbyterial Societies, and their successors, shall be the members or corporators of the Society. When the Court, therefore, by its decree incorporated the Society the women named in the charter, and their associates though not named, were made members of it, or corporators. This was a definite body of women representing all of the women of the Church.

The Church Missionary Society is the unit of organization. The Church Missionary Societies included in a Presbytery compose the Presbyterial Society, and this latter society elects delegates to the general convention and the delegates so elected compose the corporate body. The charter further provides that the successors of these delegates shall be members of the corporation, and thus the Society has continuous existence.

There is no difficulty in designating the corporators. Each year when the delegates assemble in annual convention, a roll of delegates is made up and these are the successors of the delegates of the previous year and by force of the charter members of the corporation and entitled to control and direct its affairs. And these delegates when they adjourn are not like the delegates of an ordinary convention *functus officio* (their power and duty terminated) but they continue members of the corporation until their successers are duly chosen and assembled and the roll made up. By this arrangement every woman in the Church is in fact a member of the corporation and has a voice in its management. The Board of Directors, by which the business of the Society is transacted, *is not the corporation but the servant and agent of the corporation*, exercising only such power and authority as is committed to it by the corporation.

Inasmuch as only corporators have the right to exercise control over a corporate body, had the Board alone been chartered it would have had the exclusive control of the business of the corporation and the right to select their successors. This would indeed have been a close corporation.

This society is a legal body, or corporation, composed of United Presbyterian women—women only can become members of the Society and women only of United Presbyterian faith. As a church society, it is subject to the laws and discipline of the church as expounded and enforced by the General Assembly of the Church—as a business organization it is controlled and directed by its own members, subject to the laws of the State under which it was incorporated.

The business of the corporation is managed by a board of fifteen (15) directors. These directors choose their own president and other officers unless it is otherwise provided by the by-laws. For the purpose of general management and control the whole society assembles in general convention once a year. This general assembly may be held anywhere. As the corporation includes as corporators delegates from all of the Presbyterial Societies of North America, a majority of the corporators reside out of the state of Pennsylvania, and the laws of Pennsylvania provide that a corporation so composed may transact all of its business and exercise all of its franchises at such a place in any other state or elsewhere as the majority of the corporators may determine providing the election of officers of such corporation be held in the state of Pennsylvania.

The annual meetings or conventions being held with a view of regulating the affairs of the corporation itself and not for the purpose of transacting business with the public, may be organized and managed by such officers as the members of the corporation may elect. It is not necessary that they be the same as the corporate officers designated by law to transact the business of the corporation. There is one exceptiom, viz—the clerk or secretary. The law is that "the clerk shall be sworn and shall record all votes of the corporation and the minutes of its transactions."

This applies to all meetings of the corporators as well as to the meetings of the Board of Directors. The object of this regulation is to have a complete and continuous record of the proceedings of the corporation and of the business done by its board of directors. And this record is conclusive evidence everywhere (until overthrown by proof of fraud) of what has been done by the corporation and its Board of Directors. It is not necessary that the clerk be a member of the Board of Directors (though she may be) but she must be elected either by the corporation or the Board of Directors, and when elected she must be sworn and she must be present at all of the meetings of the corporation and of the Board of Directors, and must record their proceedings. She may have as many assistants as may be required.

At the general meeting or convention of the corporators, wherever held, any business relating to the objects of the corporation may be transacted. But unless the meeting be held in the city of Pittsburgh, Pennsylvania, the board of managers cannot be chosen. Hence the by-laws provide for the holding of an annual meeting in the city of Pittsburgh for the purpose of choosing managers. At this meeting the corporators may be present either in person or by proxy.

To relieve the corporators from attending two general meetings in the same year, it is further provided by the by-laws that the Board of Managers shall be nominated by the corporators at the general convention wherever held and the nominees are subsequently formally elected at a meeting held in Pittsburgh. The nominations are a substitute for and the equivalent in a general proxy.

Some criticism has been indulged in because all of the Board of Directors are residents of Pittsburgh or vicinity. But this is not necessarily so, except for the convenience of transacting the business of the corporation. Any corporator—that is any Presbyterial delegate, is eligible to membership in the Board of Directors. She may reside in California, in Maine, or in Canada; but unless she is willing to travel to Pittsburgh every month she cannot perform her duty as Director.

The members of the Board must meet at least once a month in order to transact the business required of them. It requires the presence of at least eight members to constitute a *quorum*. In order that the directors may attend the meetings of the Board it is necessary that they reside near the place of meeting.

The same criticism would be made if the place of meeting was at any other United Presbyterian center—such as Xenia. Ohio, or Monmouth, Ill. Only the criticism would be made by another set of people.

It has beeen suggested that the Missionary Society has not been properly incorporated, that it should have been incorporated as a Board under the control of the General Assembly of the Church. The answer to this suggestion is that it could not be so incorporated.

The General Assembly of the United Presbyterian Church was incorporated by an act of the Assembly of Pennsylvania, approved April 11, 1859. The title of this act is: "An Act to incorporate the Ministers and Elders of the General Assembly of the United Presbyterian Church of North America." It is not clearly stated in what persons the corporate power is bodyed, but, we think the fair construction of the Act is that it incorporates the General Assembly and that the Board therein provided for is merely a Board of Directors to manage its affairs. By subsequent acts of the Assemby of Pennsylvania, certain persons, composing boards of the Church, such as Freedmen's Missions, &c., are declared to be corporations.

Whether or not these boards are corporations we need not stop to inquire. If they are, they are such corporntions as the courts are now by law authorized to create.

By the new Constitution of Pennsylvania, it is provided that the General Assembly shall not pass any local or special law "creating corporations, or amending, renewing or extending the charters thereof." The Act of Assembly of 1874, commonly known as the "Corporation Act," classifies corporation, and provides that corporations of the first class shall be incorporated by the Courts of Common Pleas.

The Women's General Missionary Society is a corporation of the first class.

By section 1. of the act of 1874 it is provided as as follows—"Corporations may be formed under the provisions of this act, by the voluntary association of *five* or *more persons*, for the purpose and in the manner mentioned herein and when so formed each of them, by virtue of its existence as such, shall have the following powers unless otherwise specially provided." Then follows an enumeration of the usual powers of a corporation. Section 3, of the same act prescribes the mode of incorporation and after the charter is approved by the Court and recorded it is provided that "from thenceforth the persons named therein and subscribing the same and their associates and successors shall be a corporation by the name thereir given." By section 5 of the same act it is provided that every corporation created under the act "shall be managed and conducted by a president, a board of directors or trustees" and other officers and it is further provided that "the directors or trustees shall be chosen annually by the *stockholders* or *members*."

It is clear from the above statement of the law that the Court can only incorporate such persons as associate themselves together, subscribe a charter and ask to be incorporated; that only the subscribers and their associates and successor are *members* of the corporation and that only *members* can participate in the election of directors or trustees, er in other words in the management of the corporation.

The Court is not authorized by its decree to incorporate a society and by the same decree, confer upon a *different body*, the right to control and manage the corporation, as a corporation is a "collection of many individuals authorized to act as if they were one person," such a decree would be a contradiction in terms and manifestly absurd. If allowed, it would introduce a new principle of corporative law. Under this principle a railway company might be incorporated and by the act or decree of incorporation authority might be given to the farmers residing along the road to meet in a convention and regulate the affairs of the corporation. Or the Court of Common Pleas, when it incorporates a social club, might insert a clause in its decree making the corporation subject to the control of the Law and Order Society. We think this matter is too plain to need further discussion.

It is strange that the critics of the Women's General Missionary Society have overlooked a large class of corporations within the United Presbyterian church which are not subject to the control of the General Assembly. I mean the churches themselves. All the churches located in this vicinity are chartered under the laws of Pennsylvania. I have examined several of the charters both old and new, and in none of them is there a provision that the corporation shall be subject to the control of the General Assembly. The Women's General Missionary Society as now incorporated sustains the same relation to the General Assembly as do the church corporations except that it has no representation in that body. If it is necessary to bring the Women's General Missionary Society into subjection to the General Assembly, I suggest that it would be well to consider the case of the churches.

The writer is not aware that any lack of harmony in missionary work exists between the General Assembly and the Women's General Missionary Society. He has been informed that some member of the General Assembly at the last meeting moved an inquiry into the relation of the General Missionary Society to the General Assembly. What the inquiry disclosed has not yet been reported.

This communication is written in answer to criticism of the charter and to show that the charter can not be amended so as to enable the corporation to give away to the General Assembly its entire independence and self control.

THE OMAHA MEMORIAL.

BY MARY B. REID.

(NOTE.—We regret to make only *extracts* from the following Space forbids a full presentation of the article.

THE questiom of the Omaha memorial is becoming one of great interest to the women of our Church. It is, perhaps, unfortunate that the discussion of it did not begin earlier, as it is very important that no mistakes should be made when final action is taken in regard to it. We feel sure that our good sisters in the West must have some good reason, or reasons, for presenting their memorial, and the statement of their views concerning it gives a base for all arguments for or against.

We are free to confess that our sympathies go out very strongly to our western friends, who have some obstacles to contend with that eastern people know very little about. The matter of long distances is one of the things hard to comprehend, where one sees only thickly populated towns and villages, a few hours or miles apart. How many of our Eastern people have stopped to consider, that it costs almost as much to travel between Nebraska and Philadelphia, as to cross the Atlantic ocean in a first-class ocean steamer? Because of this, we think that the strongest argument in favor of the memorial is the matter of expense, and the long distance to be travelled in attending the annual meetings. Unless something can be done to ease this expense, the advocates of the memorial have justly one strong point in their favor. So, let us in kindness and good will, all plan together to see what can be done for the best interests of the great missionary work, which the women of our church are doing to day, and let us, as in the past, keep that work a unit. A few years ago the writer had occasion to make a pretty thorough study of the workings of various societies in other denominations, and among them all, we felt that the Woman's Foreign Missionary Society of the Methodist Episcopal Church had attained to greater perfection than any other, because, perhaps, of its longer experience. It is true that its home field is subdivided, states and territories being grouped together so as to form twelve branches, each branch having its own specific work to do, and holding meetings within its own bounds: but these are all linked together under the control of an executive committee, which holds an annual meeting in different parts of their Church, we presume as invitation is extended. To this annual meeting, each branch sends its secretary and two delegates. The management and general administration of the affairs of the whole society are vested in this body. The expenses of the delegates to this annual meeting are paid from the general fund, called a contingent fund, raised for that purpose by assessing every foreign society throughout their Church the small sum of two dollars per year. We have been told that this assessment is sufficient to cover not only travelling expenses, but also some other expenses.

If our Methodist friends have found it necessary to hold some kind of an annual meeting, in which the needs of their work may be discussed and authoritative action taken, can our work get along without something of the same kind? Let the presbyterial representation of our Missionary Convention be cut downallowing onedelegate fromeach presbyterial society, no matter how small that society, and limiting the number to two, no matter how large the presbyterial society and then pay their travelling expenses from some general fund. We have now 49 presbyterial societies or associations. It is easy to compute the size of a convention thus represented, a convention not too large to thoroughly consider and discuss every report, and whatever belongs to that department of work. It may be true that long reports are tiresome and dull, but there are few who will claim that there is much romance in missionary work, or anything very exciting in what may be said of it. No person should accept a delegate's place who does not go prepared to listen, and to take back to her society a written report of the most that has been said and done.

While we have nothing to say against district meetings, we do not see how such meetings can, in any way, become authoritatve. They are not in the case of our Methodist sisters. Each branch holds its own meetings and adopts measures for the carrying on of the work assigned to it by the general executive body, in somewhat the same way as our presbyterial societies are doing; and to the synods of our own Church, we beleive only a very small part of the executive work is committed.

Again, are not annual meetings of our whole society a bond of union, which we will do well to to make stronger, rather than weaker?

Again, we pray the women of the Church to place no greater burdens, responsibilities and anxieties upon the shoulders of their executive than it is already bearing; and this would be done if the Generall Convention were to meet only once in three years, for the board would then have to work thrnugh long intervals withont instructions. Few understand the amount of work that the Women's Board now carries through every month, its executive sessions lasting through four or five hours of hard work.

Again, who can forsee the emergencies tiat may arise in the interim of three years? For example, the needs of western work have increased marvelously in that time, and we are quite sure that our friends out there want all the help that they in "pushing home missions." It is necessary to talk about those things as well as to write about them. Once more' reports need to be accepted, approved or disapproved year by year. Appeals need not be authorized and acted upon at a time when needs are apparent, they become lifeless useless matter.

When we make changes, let it be done with prudence, and in such a way as to produce the best results.

PUBLICATION OF MINUTES.

Assuming that the Minutes are to be published and circulated through the societies, the question is by whom and in what way. Shall it be by the Magazing Committee, or by a special committee for that purpose?

It may be assumed also that if the Minutes are to be published, it should be done in the way that will secure the widest circulation at the least expense. The Minutes proper—that portion which concerns the official proceedings of the convention, may be of interest only to a few designated as "workers," but we think otherwise. Be that as it may, it is observable that such comprises only a limited portion of the matter usually published as Minutes, and so far as that which includes reports from our missionaries is concerned, nothing could be more widely interesting, or more in harmony with the spirit and intent of the Magazine; while that which does not strictly pertain to the proceedings, the papers and essays read before the convention, comprising perhaps the larger portion of the matter published, is of deep and permanent interest, and should be given the extensive circulation that the Magazine insures. There are none in the church to be distinctively recognized as "workers," for we are all such, it is hoped, or interested in that which most vitally concerns our church organization. We conlude therefore—1st. Experience has shown that the objects stated are both best attained through the Magazine.

2nd. The subscribers to the Magazine who comprise almost the whole number of those who desire and would take the Minutes–on whom therefore the burden of the expense in any case would fall, are by a large majority in favor of this method of publication.

Instead of complaining of it as "irregular and unjust" to have the Minutes in place of a regular number of the Magazine they are glad to have it so. To suppose otherwise is not complimentry to the Minutes, however it may be to the Magazine, and involves the supposition besides that they would for sake of a mere convenience of filing, prefer to pay both for the Magazine and the Minutes.

3. If the Minutes are not read or appreciated by all the subscribers to the Magazine, is it probable that enough can be sold to cover the expense of publishing even the one half or one fourth of the number of copies of the Minutes published last year?—If not by whom is the additional expense to be borne?

4. Besides the additional expense to those subscribers to the Magazine who wish also to have the Minutes, there is the expense of a higher rate of postage, which last year on 5300, the number published, if they went through the mails, would

have been in the neighborhood of $250, as against $19, the actual postage of the Magazine, including copies to missionaries in distant fields. In addition there was an overflow of interesting matter that went into subsequent issues that had the benefit of the cheaper rate. This amount, so largely in excess of the regular Magazine rates, must be paid by those who secure the Minutes, and would go directly into the pocket of the U. S. post office.

5. The great advantage of publishing in the Magazine is not to the Magazine itself, but to the subscribers, who, we have said, constitnte the overwhelming majority of those who desire the Minutes and who would in any case have to bear the burden of the expense of their publication.

6. Had the full Minutes including all the papers been published in one number of the Magazine it would have cost considerably more than it did, which was saved by their distribution through several numbers of the Magazine, and so gave to its subscribers throughout the church the benefit of reading some most excellent papers, which otherwise but few of them would have had.

Missionary Correspondence.

GENERAL ITEMS.

DISTRICT work is being carried forward earnestly all over the field, and many are being reached for Christ in the villages. However it is now becoming very warm for tenting, and the workers must soon come in.

From Zafarwal District comes a note saying, "Nine men, three young girls and five children have received baptism this week. Dear sisters, do not forget to pray for these little ones, these 'new born babes' that by His grace the temptations which daily meet them may have no more power over them."

Since last month we have been called upon to give up one of our workers for the time—Mrs. Stewart who has so faithfully assisted Dr. Stewart in all his work, and who had taken up the especial work of teaching the wives of the married students, has departed in company with her husband and children for their much needed rest in the home land. May the Lord bring them to us again much refreshed, we pray. Miss Corbett, who is convalescing, is voluntarily filling her hands and her heart with part of the work in which Mrs. Stewart was engaged.

The arrangements are almost completed for the Presbyterial meeting of our Zenana Missionary Society, to be held during meeting of Presbytery at Gujranwala, March 15-16. It is intended that all succeeding Presbyterial meetings shall be held at the time of the meeting of Presbytery instead of Annual Meeting The local, societies have with some degree of interest and enthusiasm elected their delegates and we hope to be able to report a good meeting and many blessings received of the Lord at that time. We hope and believe that the missionary society will be used of the Lord to bring blessing to these people as almost no other one effort which is being made. In the home land our Women's Missionary Society has come up to the help of the Lord against the mighty; we have for it here an aim as high, and hope for an influence from it as glorifying to Him, if not as far reaching.

Some of the local societies are taking up some systematic work among heathen women and children of the villages. Surely this is the hand of the Lord!

From the incidents mentioned below by Mrs. Cummings and Miss Given, you can perhaps realize something of the power which the superstitions of the people have over them, when you note too that these mentioned are concerning Christians.

News comes from some in the district of trouble with vermin. This shows one cause for thanks at least—that the missionaries are not afraid to mingle with the people.

NOTES FROM PASRUR.

The itinerating tour this year has been one mainly of examination with a view to future work. In some places we find the native assistants have done good work. In others the Christians showed signs of neglect.

The medical tent is the chief attraction to these poor people, who have no medical advice from one year's end to another. Dr. White and her assistant have taught and treated as many as two hundred in one day. The average has been over one hundred.

Noticed during our visits to the villages that where the Christians sang, there they had made the most progress. From two or three villages the Christian women marched in a body to the tent singing Psalms or Scripture set to native music.

In this part of the district, under the care of Rev. Wasar Ali, the Christians have their own pauchayat. It consists of a number of native Christians who meet once a month to try cases of right and wrong arising among the Christians here. At their last meeting one man was tried for endeavoring to free his wife from sickness by incantation. They decided that it was a sin and he should be suspended from their fellowship. Another man was tried for having two wives but his case was postponed.

The chuhras (the sweeper caste) of the village of Dhola have offered a well built native house if we will place a school teacher there to instruct their children.

We have been gladdened by a good rain, which some of the natives attribute to the presence of the missionary.

Anna Cummings.

This is Miss Mamie Martin's first year in District work. Miss Given speaks of their work in the following:

A SABBATH SERVICE IN SIALKOT DISTRICT.

On Sabbath Feb. 14th, we held services first at Shahzade and then at Siowal.

There is no church building at Shahzade and the houses of the Christians are all too small to seat the people so we sat outside of the village under the shade of mud walls and trees. The men sat on mats and on the ground about Dr. Martin and the baboo and the women, seated on the ground crowded close around Miss Martin, Mariana and myself. The men paid good attention to a talk on the Fourth Commandment, but I cannot say as much for the women whose attention as yet can be held only by continual questions. After service a collection was taken up, perhaps the first in that congregation. They all seemed interested and excited about it. As we were conversing with the women previous to our departure, we observed a charm on the neck of one of the Christian women. It consisted in a dirty knotted string tied about her neck. I suppose it was worn as a protection against disease.

Mariana, the Bible woman, wanted to break it off, but the woman would not consent. As I was explaining the folly of wearing such an article, a Mohammedan woman who had been very friendly said to me, "Why you wear one yourself!" and she pointed to the blue ribbon tied around my neck. Of course I hastened to explain that I wore the ribbon for another purpose than to act as a charm. I am afraid however that they did not appreciate my excuse; meanwhile the woman who wore the charm slipped away as she did not want to give it up.

It is very hard for the people to relinquish their old superstitions.

Annie F. Given.

Mrs. Barr in the following speaks of the work which she and Dr. Barr are doing, in His name among the Christians in the villages of Zafarwal District:

A SABBATH DAY AMONG THE VILLAGE CHRISTIANS.

Service was to be at 11 o'clock A. M. at a village about one and a-half miles from our tent. I went at 9:30 to see how the women were getting on in their Bible studies and catechism. The services were held in the school-house. It is a low building, built of mud, about thirty feet long by fifteen wide, with one door in the front and two small windows in the back. The mud floor had been sprinkled to lay the dust and was quite damp, a few mats and a coarse sheet were spread in one end of the room; on this the women sat, while I had the unusual privilege, in a village, of sitting on a chair. Some half a dozen women and one girl gave a very good examination on the birth, life and death of Christ. Only one or two can read. They had been taught orally At the time appointed the men came in, and the Bible teacher seated them on the floor according to their custom. The women being already seated, the men and boys sat in front. They were not seated in straight lines, so that I could easily count them, but there must have been eighty at least. After Mr. Barr preached he took the men and boys outside to examine them in their Bible studies and catechism, while I remained with the women and examined the lower class in the catechism. We returned to our tent at 2 o'clock, had some breakfast and rested an hour, then Mr. Barr went to a village three miles off. I called those of my Sabbath School class who are with us to hear their catechism. When I was doing this some Christian women came, whom I seated on a mat in the sun until I had finished the lesson. I then brought them into the tent and spent some time teaching them, hearing their troubles, ailments, giving advice, medicine, &c. As a storm was gathering I dismissed them to their homes. We expected to have services at our tent at night, but the storm prevented, and we spent a quiet, restful evening at home.

M. E. BARR.

Dear "Auntie Gordon," of Jhelum, writes concerning the work among the Christian women there. Although the work was begun later here than in our other mission fields, it has spread rapidly. There have been a few converts among the low caste and a few among the well-to-do Mohammedans and these are located here and there among the non-Christian population as Christian workers. In the short article below she notes the contrast between the work as it was when she came and as it has grown by God's hand. Who indeed shall ask "Is foreign mission work a success?" Surely India is soon to become "the kingdom of our Lord and Saviour Jesus Christ."

"In the year 1855, coming up from Calcutta, we saw something of the mission work at Alahabad, Fatsgaveh, Lodiana, Lahore and other places. The work among Christians then was quickly surveyed, as in each place it was done chiefly, if not wholly, on the mission compound, in orphanages for girls and for boys, and in some small classes of higher grade in the house of the missionary, and the Christian families generally were those of the married orphans. There were no Christian families living in their own villages. They were all living under the surveillance of the missionary, and becoming somewhat Anglicized in their ways. When we reached Sialkot there was not a christian there. Two families came to us; the heads of both had been trained in orphanages; one had been a teacher in a Government school and the other had been in mission service and also in Government service. After settling in Sialkot our mission also started orphanages, and in the mode of bringing up the orphan, we faithfully copied our neighbor missionaries. About the year 1873, or '74, a poor lame man of low caste came from a village into Sialkot for baptism, and after receiving baptism, much to Dr. Martin's surprise, the man wished to go back to his village to teach others and to support himself as before. This was an entirely new thing in mission work. Converts had always been kept both before and after baptism for instruction, and perhaps supported by the missionary, but from the date of this event the work has spread from village to village, and now there are hundreds of Christian families living in their own villages, not dependent on the missionary for support. And when our educated orphans were required as teachers, it was found that they were spoiled for living among their country people, and as our aim is now to train men and women to teach and work among the lowly, our mode of training has been changed, and all English ways laid aside. Respectfully,

MARY B. REID,

Foreign Corresponding Secretary Women's Board."

BUDGET FROM EGYPT AND INDIA.

During the past month two letters have been received from Egypt. A brief one from Miss Adella Brown, whose eyes do not permit the extra work of much correspondence. The work of the Girl's Boarding school is spoken of as having been unusually pleasant since the vacation.

Miss Thompson's letter contained reports of women's work in general, which will appear in the foreign secretary's annual report. The mission at the time of writing were happy in the enjoyment of a visit with Dr. and Mrs. Stewart on their way home from India.

In her old field of labor Mrs. Stewart finds many old friends both native and foreign.

We fully appreciate every word that comes to us from Egypt. The ranks of women workers are so depleted in that country that, with the extra amount of work resting upon the hands of those who are able for duty, the time for writing a letter is not an easy thing to secure and must come in the weary hours when other things have been finished.

FROM INDIA.

Dr. Maria White writes:—"As this is my month for writing for the Magazine I will make one letter answer for both it and your budget." She says, "It was my first purpose to write out one day's routine at the hospital, but I found it too long, and threw it aside for a brief account of itinerating experience.

This is my first year of regular district work. Every season before I have gone out to villages within easy access of Sialkot, but this year equipped with two tents, one for myself, and one provided with medicine, and such things as are necessary to a traveling dispensary, I have been traveling in the Pasur district in company with Mr. and Mrs Cummings.

District work has its discouragements and difficulties, but in some respects I found it less tiresome than regular work in the hospital. If the hospital could be closed during the itinerating season, I would feel the change a decided rest, but as it must be kept open twelve months in the year, I am not any more rid of the responsibility, when thirty or forty miles distant, than when I am inside the four walls, and my mails are far more of an anxiety than a pleasure to me at this time.

In district work we cannot have the regular hours as in the hospital. The Christians, as well as others at this time of the year, are working in the fields, so we do not get to see them until late in the day, hence I am able to give the early morning hours to writing and some other things that I have very little time for at Sialkot.

The medical work in the district, as in the city, is mostly among the high caste Hindu and Mohammedan woman. The lower castes, or Churas, do come to us, but not in the same proportion as the higher castes, and for this reason: they have no caste prejudice or womanly delicacy to prevent them from going where men are, or to keep them from taking medicine from any one who will give it to them, so they do not always care to listen to Bible teaching for half an hour or more to get what they want; but it is different with the higher castes. A failure to secure medicine from us means much suffering to them and perhaps death. Last month the women came to us at the rate of one hundred and sixty per day, and during the seven weeks we have been out, 2896 patients have been treated. The women listen well to Bible instruction, often returning to listen to more of the reading after having seen the physician.

As there is no single lady missionary in this district who can give her whole time to the women, I have been endeavoring to carry on the teaching as well as I could in connection with the medical work. Since the annual meeting we have been working among the villages that came to us from the Scotch mission. You doubtless heard a few years ago, of some of the difficulties between our own and the Scotch mission in regard to territorial lines. At one time a native pastor entered our boundaries, made a good many proselytes and baptized them without regard to spiritual condition; in some instances money was given to obtain converts. Paul's words, "some preach for vain glory," were very applicable to this man.

In the fourteen villages visited, we had some of the effects of this man's teaching to contend with.

I can not now recall three women who knew six of the commandments, or who could repeat the Lord's prayer, and scarcely one realized the need of a Saviour.

The constant clamor was for money, give us money and we will study. In one village especially the people were very blasphemous. When we had convinced them that money would not be given as an inducement to become Christians, they bade us adieu with a shower of clods, but other and more encouraging places awaited us. Friday, Feb. 12, I had decided to take as a day of rest, but while we were seated at the breakfast table, we were surprised to hear some one singing bhajans. Looking out we saw a procession of seventeen woman and a dozen or more children coming to our tent. Upon examination we found these persons had been pretty well taught and they were anxious for more instruction. This was a joyful change from the day before,and we found it a real pleasure to teach them two hours daily during our stay. We had expected to move on six miles further for a few days but as I am recalled to Sialkot, we will break camp and return to our usual work until the next cool season.

Yours Sincerely,

MARIA WHITE.

Camp Khau Khasa.

LETTER FROM EGYPT.

SOOHAG, EGYPT.

[NOTE.—From Anisa Moosa Maawad, formerly a teacher in the Girls' School, Asyoot.]

DEAR FRIENDS:—Your dear letter came to me a few weeks ago. It made me look back to those days in which we used to meet together in the Missionary Society in Xenia, and I feel that you in your prayers remember me, the thing which comforts me very much. I now accept your kindness (that of the Missionary Society) for the MAGAZINE which you send me, and thank you all from my heart.

I suppose that you have heard of the new life in which I am, and also of the new place that we are laboring. Soohag is not a very large city, but its people are of a high rank, or rather class. When we first came out here we knew but two persons, but now we have a good many friends. Mr. Maawad has a prayer meeting for the men every evening, except on Saturday night; on Tuesday afternoon, one for the women; another on Thursday afternoon, for the women also, of which I take charge. I often, in my remarks and my talks with them, speak of the people of America, and always give for an example the American people in the making and giving money to the Lord.

This is a great city for drink, and often Mr. Maawad comes home after prayer meeting feeling sad for the small number to which he spoke. Through the day they promise him to come, and when evening comes they go somewhere else, or have some company which keeps them from coming. Yet we know that it is the Lord's work and the fruit is from him, and that there is a time for them to repent if they are of the saved ones.

I hear every week of my Asyoot friends, and they were very sad when we parted, and still they are feeling so. Of course we were together three years and a half and I have counted that place as my home.

There is a great difference between the families here and those of America—I mean those who are not Christians. The man here does not spend any time in talking with his family. He goes out to his work in the morning after he gets a cup of coffee; he comes at noon, eats his dinner by himself and goes back to his work until evening. In the evening he goes round with his associates until about half-past nine o'clock, when he asks for his supper, which he partakes bv himself again. He stays with those that come to call on him until bedtime, and then sleeps. It does seem to me very hard, although I am an Egyptian, but in my father's house ever since I was old enough to know things we were living in the same way we are now, and I see that where the true Spirit has entered there has been a great change in the family. For indeed there must be a greater power than man's which can change the ways and bad customs of our native land; only that which comes from on high. When we look at the gospel work in Egypt, we see from the one side that the work is moving quickly, while on the other we see it just the other way. Yet we can but trust that He who planted a vine in Egypt will surely water it by His grace and not leave it to dry and wither.

Soohag is very young yet in Christian knowledge, and those who are Christians are of the poorer class, except two that are wealthy. There are few times only that we have a good many women to the service on the Sabbath morning. The last two Sabbaths there were about twenty women present. There is no school here for girls. I wanted to send for a teacher from Asyoot to come and teach here, and I would have her at my house to board, but Miss Jessie Hogg thought that if I left Soohag she would have some trouble.

I write this letter to all the young ladies of the 2nd Church, Xenia, and ask of them to remember us and the work here at each monthly meeting, and do not forget to pray for us.

MISS ELIZA WALLACE AMONG THE FREEDMEN.

ST. CLAIRSVILLE, O, March, 1892.

DEAR FRIENDS:—As we left Miller's Ferry on the "Linnie Moor," and waved farewell to our friends on the flat, my thoughts turned to the poor colored people we had at Canton Bend, with only our three teachers to lead them to Christ. The harvest indeed is ripe, but where are the laborers? Then my thoughts wandered to the ignorant white people; to the Bruce trouble at Catharine, how a colored man had to flee as though he had committed some great crime for being brave enough to tell the truth at the trial; how another had to leave the country because he told the men who attacked Mr. Bruce not to shoot; of Judge Henderson's danger, and other things too bad too put on paper. I wondered what the end would be, but the words of the judge came to my mind: "The negro problem is too great for man to solve. God will solve it in his own time and way, solve it as he did the slavery question." I thought of the many young men lying in the National cemeteries in this Southern land, and how mothers and fathers were still mourning for their sons, and yet there is not liberty. I wondered if the negro problem would again be solved by the shedding of blood. Oh! that the Church could realize the importance of giving these people, white as well as colored, a Christian education. If we refuse to do this will not God require their blood at our hands? But I must stop my musing and pay our fare. Henrietta was charged the same as myself, although she was not permitted to sit in the cabin or eat at the same table, and had to sleep in an inferior berth. Is this justice?

Owing to the fog we had to lie by four hours and did not reach Selma until 10 A. M., and missed the train we expected to take to Montgomery. We left our baggage at the hotel and went to visit Knox Academy. This is the oldest school for colored people in Selma, and is supported by the Reformed Presbyterian Church. Mr. Speer, of Pittsburgh, the principal, has two white assistants from the East and two or three colored from Selma. The school seemed well-organized. We were invited by one of the colored teachers to dinner, where we met the pastor of the church, a well-educated colored man. I asked if it were true we could not make United Presbyterians and Reformed Presbyterians of the colored people. He replied that it was true their congregations were small. So were those of the Presbyterian and Congregational churches, yet they had the organ, cornet, and everything to attract. It was also true of the Baptist and Methodist congregations, where they had educated ministers who preached against the sins of the people. It was not the Church but a conflict between ignorance and intelligence. I then said, should the school accompany the Church? He replied: "To have an intelligent congregation, yes." I then remembered that it was our students who defended the principles of our Church from the Bible.

Mr. Kingston, the pastor, then accompanied us back to Knox Academy, where we were joined by his sister and the two white teachers, who accompanied us to the Baptist school, the only boarding school in the city. They were very much crowded and were putting up a new building. Henrietta went home with Miss Kingston. I spent the night with the white teachers. They were boarding with a colored family who did everything they could to make it pleasant and comfortable for them. Yet, if it were known by the whites, they would have trouble.

Here I met Mrs. M. B. Richards, a returned missionary from Africa, who is now teaching at Salt Marsh, Alabama. The Industrial Missionary Association of Alabama (Rev. C. B. Curtis, President) has bought about 2,000 acres at this place, about ten miles from Selma. On this they have a saw mill, cotton gin, and a grist mill, also a store. In short, it is to be managed as other plantations, only on Christian principles. They have a school and church and expect to encourage the colored people to buy their own homes. I asked Mrs. Richards if she found the colored people in Alabama much different from those in Africa. She replied, the principal difference is that they have more clothes on.

Next morning we took the train for Atlanta, where we were kindly entertained at the Spelman Seminary. Ten years ago a colored woman prayed earnestly that God would send her some one to teach her how to read the Bible. The next Sabbath the pastor announced that two ladies, Miss Packard and Miss Giles, had come from the North to teach the colored people and would open school in the basement of his church. Now they have two large brick buildings, with four hundred boarders, some eight hundred students, thirty-five instructors, and the best organized school I visited. Miss Packard was called home to her Heavenly Father during the past year, and Miss Giles is assisted by Miss Upton. The work in this school is all done by the students. Printing and dressmaking are also taught. They also have a hospital where they train nurses, and a Bible school for the training of home and foreign missionaries. This school is supported by the Baptist Home Missionary Society, of Boston.

The Methodists are represented in this city by Clark University. I wish our friends could visit the Industrial Home connected with this school, supported and managed by the Woman's Home Missionary Society of the Methodist Church. The girls in the junior and senior classes board in this Home. They have neatly furnished rooms, library and parlor. All the work is done by the students, and in it they get an insight into a home life that cannot be obtained in a large boarding-house, however well regulated.

Atlanta University is also doing good work in this city. Both of the last named schools have industrial departments, mostly supported by the State fund.

After a week spent in Atlanta we bade our friends farewell. Next morning found us in Xenia. As our Northern journey will not interest the readers of the MAGAZINE, we bid you farewell for a few months. Yours truly,

E. B. WALLACE.

ZENANA MISSIONARY ASSOCIATION OF INDIA.

January 12th was a busy day on the South Compound of our Sialkot Mission Station. Thirty two members from our several local missionary societies met in Dr. Barr's tent that day, where our first annual meeting of the Zenana Association was held. There was a commingling of faces white and faces brown inside the canvass walls, all alike full of pleasant anticipation. The bright but gracefull dress of our eastern sisters made a pleasing contrast to the more sombre colors worn by the sisters from over the seas. After a portion of the 72nd psalm was sung we were led in prayer by the president, Mrs. Barr. Many of those present not being delegates from the local societies a motion was made that they be given permission to vote during the meeting.

The election of officers took place as follows: President, Miss McCahon, Sialkot; 1st vice president, Dr. Johnson, Jhelum; 2nd vice president, Mrs. Cummings, Pasrur; Eng. Rec. and Cor. Sec., Miss Campbell, Zafarwal; Hindustani Sec., Miss Clement, Gurdaspur; Treasurer, Miss Mame Martin, Sialkot.

The Treasurer reported the receipt of 30 rupees from the Gurdaspur society with instructions to send 2 pounds sterling to Mrs. F. M. Giffen, of Cairo, Egypt, to be used by her in any work she thinks best.

An interesting Bible reading was conducted by Mrs. Stewart, subject, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

"The necessity of consecration" was the subject of a paper read by Miss Gordon. She reminded us that even though every missionary comes to the field with full purpose of heart to devote *all* to the work of the Master, still there is need again and again of consecration. It is harder to live an earnest Christ-like life here than in a Christian land. Just as the atmosphere in which we live affects our phyical health, so does the heathen, immoral atmosphere surrounding us blunt our moral sensibilities. Miss Gordon said when she was about ready to come to India the first time, an old man on the street accosted her thus, "Are you going to India?" "Yes." "Well, that is where you will meet the devil and all his army; you will need the *Shield* of *Faith*, the *Sword* of the *Spirit* and the whole *Armor of God*"; and she added, "I have found that he was right."

An instructive paper on, "How to interest our native sisters in the Missionary society", prepared by Mrs. Caldwell, was read in English by Mrs. Holliday and translated into Hindustani by Dr. Sophie Johnson. This was so good we hope that itwill appear on the pages of "Our Magazine".

Mrs. Stewart was appointed a delegate to the next meeting of the Women's General Missionary Society. Miss Anderson is her alternate.

A motion to the effect that all monies collected by local societies be sent to the Presbyterial treasurer for disbursement was laid on the table until the next meeting. Delegates were instructed to find out the will of their several local societies on the subject and report at that time.

A letter was read from Mrs. Reid containing a request for "Quarterly News Budget" from the mission field.

Mrs. Holliday, Mrs. Cummings and Bibi Rhajji were appointed an executive committee.

The time and place of holding the Presbyterial meeting was changed to the time and place of the March meeting of Presbytery.

MARY J. CAMPBELL .Cor. Sec.

Yonug People's Department.

THE INDIAN'S APPEAL.

(Written for the "Jamaica Plain Indian Advocate.")

You have taken our rivers and fountains
And the plains where we loved to roam—
Banish us not to the mountains
And the lonely wastes for home!
No! Let us dwell among you;
Cheer us with hope again;
For the life of our fathers has vanished,
And we long by your side to be men.

Our clans that were strongest and bravest
Are broken and powerless through you;
Let us join the great tribe of the white men,
As brothers to dare and to do!
We will fight to the death in our armies;
As scouts we will distance the deer;
Trust us and witness how loyal
Are the ranks that are strangers to fear!

And the still ways of peace we will follow—
Sow the seed and the sheaves gather in,
Share your labor, your learning, your worship
A life larger, better, to win.
Then, foemen no longer, nor aliens,
But brothers indeed we will be,
And the sun find no citizens truer
As he rolls to the uttermost sea.

You have taken our rivers and fountains
And the plains where we loved to roam—
Banish us not to the mountains
And the lonely wastes for home!
No! Let us dwell among you;
Cheer us with hope again;
For the life of our fathers has vanished,
And we long by your side to be men.

Edna Dean Proctor

POINTED ARROWS FROM WELL STRUNG BOWS.

"The injustice of the American people to the Indians will be a matter of as great wonder to posterity as any similar record of past generations in a civilized country is to us, today."

"Provision has been made for educating only about one third of the Indian children within our national limits."

More than sixty tribes are still in heathen darkness without any religious teaching, though in many cases begging for missionaries."

"No one can read the long record of broken contracts, wholesale robberies, enforced removal of tribes from their coveted lands to regions not wholesome, valuable, or desirable; of enforced Indian helplessness and consequent starvation, without being profoundly impressed with the oppressive policy of the U. S. government in the past."

"It is a great thing to make civilized pagans of the Indians, but it is much greater to make civilized Christians of them."

"The tide of Indian affairs is at its flood. A hundred times as much may be done for the Indian within the next ten years as can be done in the ensuing century."

"Every dollar given to educate and Christianize the Indians now will come back to the nation with a tenfold increase, not only in citizenship but in the material wealth added to the country."

"The best place to work out the Indian problem is an Indian school-house."

"Let the great father at Washington pay us our money" said a Northwest Indian Council, "and we will build our own school-houses.".

The Colorado Census reports "Not one Indian confined in a jail or penitentiary, nor one found in an almshouse."

"Indians as a class are not paupers in equity, though kept in poverty practically by their rich debtor, for the United States Government owes to them, according to the report of the commissioners of Indian affairs for 1888, $17,621,815.53 in permanent trust funds; of other funds, being proceeds of sales of lands, unexpended balances of appropriations, accrued interests etc., $705903."

"We speak with authority in saying that the response of the Indian nature to the teachings of Christianity is a most emphatic and hopeful one."

NORTH AMERICAN INDIANS.

Q. Who are the people known as Indians?

They are the original inhabitants of North and South America, found there by the Spanish and other white explorers.

Q. As India is on the other side of the world, why are they called Indians?

Because Columbus, when he discovered land, on his first voyage westward, believed that it was a part of India in Asia. He therefore called the inhabitants Indians, and the land the West Indies.

Q. From what country did the Indians first come to America?

Almost every country and race of the other hemsphere has, in turn, been supposed to be the original home and people of the Indians. In many respects, they resemble the Chinese more than they do any other people; but neither by their language, customs, or physical constitution can their origin be definitely traced.

Q. What is the Indian population of rhe United States?

About 260,000.

Q. What was their religion?

They were believers in a Supreme Being, whom they called the Great Spirit, and in an inferior evil being hostile to man. They believed in a future in the transmigration of souls, and also in demons, magic and witchcraft.

Q. What were some of their customs?

Polygamy was allowed, and the number of wives added to the man's importance. Marriage customs differed, but generaly no rite was necessary beyond consent of parents. Funerals were conducted with great gravity, and the utmost respect was shown for the dead. The custom of painting their bodies was nearly universal, the extent of surface covered in this way being in proportion to the exploits which they had performed. Their customs in war were cruel. They dressed in skins and furs, and lived in huts or wigwams of bark, or matting of their own make, stretched on poles fastened in the ground. They ornamented themselves with plumes, feathers, and shells. Their weapons of war were tomahawks, clubs, knives, and bows and arrows.

Q. How were they governed?

Each tribe was governed by a chief and council, elected by the tribe,; but in matters of importance only the warriors were consulted. War was declared by sending a slave with a hatchet, the handle of which was painted red, to the nation with whom they intended to fight.

Q. What were their occupations?

Fishing, hunting and farming, which last, however, was very limited until recent years. They spent much time in wars, which were carried on to secure the right to hunt, or to secure their lands, or to maintain the liberty of passing through accustomed tracts. In times of peace the women made moccasins, prepared skins, or ornamented belts with shells and feathers, and often planted the corn.

Q. How did they receive the white settlers who came among them?

With great kindness, freely offering them food and shelter.

Q. How was their early friendship and kindness repaid?

They were robbed of their lands, pushed gradually from the Atlantic coast almost to the Pacific; their early kindnesses were forgotten and vices were introduced among them, that rapidly decreased their numbers, and depraved those who remained. Treaty after treaty, to the number of over three huudred, was made and broken, the Indians being in not a single case the first to break the treaty. They were robbed, cheated, massacred, left to die of starvation, and were the victims of dishonest and cruel traders and agents who were placed over them, until they came to consider the white people as their enemies, and therefore turned upon them with whatever retaliation was within their power.

Q. Do the Christian people of America sanction such treatment of the Indians?

None who understand the facts in the case; and "there has always been a marked distinction between the government and the church in their treatment of the Indians."

Q. What is the present relation of the Indian to the government?

Despotic power is given by law to the Secretary of the Interior and to Indian agents, and the Indians are declared wards, minors or ciphers in law, having no rights whatever. They cannot buy their lands, they cannot make contracts, they can not sell anything that they manufacture or raise on their reservations, except to the traders appointed by the Government; they have no protection in the courts, and yet may be punished at the agent's pleasure for crimes real or unreal. Some of the laws made by the Goveroment have been intended for the good and protection of the Indian, but have been useless or injurious, because he is not recognized before the law as a citizen.

Q. Are the Indians capable of being civilized and educated?

Dr. Bartlett says, "Seldom have earlier fruits been reaped than in Indian missions." Bishop Whipple states that Indian missions, where there is faithful labor, are the most remunerative of any missions among heathen people. In 1868, under President Grant's administration, the government adopted the plan of placing the appointment of Indian agents with the different religious bodies, instead of with the politicians as had formerly been the the practice. In ten years there were over one hundred thousand Indians dressed like citizens, the number of houses occupied by them had tripled. forty thousand besides the five civilized tribes in the Indian Territory, could read, and they were cultivating five times the amount of land they had previously cultivated.

Q. Will it pay for the government to educate the Indians?

It has cost the government more than two hundred and seventy-three millions dollars in ten years to fight and educate the Indians. Five year's schooling of twenty thousand children would cost but twenty-two millions dollars. In seven years of wild life, two thousand two hundred Dakotas cost nearly two millions dollars. In seven years s Christan Indians they cost only one hundred and twenty thousand dollars.

Q. What is the government doing for the Indians now, in the way of education?

Sixteen years ago, nine or ten of the tribes, in order to secure the education of their children, ceded lands of great value to the government, which promised, in return, to provide a school building and a teacher for every thirty children for a period of from ten to thirty years. This promise has never been kept. The government took the lands but kept the money, until the fund really belonging to these tribes is now nearly four million dollars. But the government has done something towards establishing schools to which Indian children may be sent in various parts of the country. Some of them are manual labor and industrial schools, where the children may be taught the means of self-support.

Q. Do these schools meet the need?

Far from it, though there are eighty-one boarding schools, seventy-six day schools, and six industrial schools, all wholly or in part under government control. Yet all these, with the boarding and day schools among the New York Indians, under state laws, and those conducted by the various Missionary Boards, will accommodate only thirteen thousand pupils, while there are fortyfive thousand children, outside the five civilized tribes of the Indian Territory, receiving no education.

Q. How are the Indians of the United States divided?

Into a hundred different tribes, having as many languages, and settled on seventy or eighty reservations.

Q. What is a reservation?

A tract of land set apart by Government for a certain tribe or tribes, either reserved from lands bought from them by the Government, or assigned to them to keep them within certain bounds.

Q. May they not leave the reservation if they please?

Not without a pass from the government. On the other hand, the whites are forbidden to invade or settle upon the Indian lands. But they break this prohibition with impunity.

Q. How are they governed?

An agent is appointed by the United States Government for each tribe or group of tribes, to regulate its relations with the Government, and to provide and issue supplies.

Q. What are the principal tribes?

The tribes called the Five Nations, Cherokees, Choctaws, Chickasaws, Creeks and Seminoles. They number about sixty thousand—the Cherokees being the largest tribe, numbering twenty thousand.

Q. Why are these called "the civilized tribes?"

Because they have made great advances in civilization during the seventy years of mission work among them. All wear ordinary dress, live in houses, and are engaged in farming and stock-raising. They also support schools of their own.

Q. What has brought about this civilization!

The work of Christian missionaries,

Q. Who was the first missionary to the Indians?

John Eliot was the first missionary to the heathen in America in the true sense. For fifty-eight years he labored for the conversion of the Indians and had the joy of baptizing the first converts, founding the first church, gathering the first communicants, training the first native preachers and translating the Bible into an Indian tongue.

Q. With what peculiar difficulties have the missionaries had to contend?

Unlike any other heathen people, the Indians are rarely found in towns or villages. For many years they were hardly settled in one place before they were uprooted by white men, and driven farther west. Again, many of their languages are not reduced to written form.

Q. Are the Indians then far enough advanced to do without our aid?

By no means. Besides the one hundred thousand who may be called civilized, there are ninety-eight thousand that are wild, only coming to the government agent for rations and blankets; fifty-two thousand are convinced of the *necessity* of labor, and are somewhat engaged in it; and about fourteen thousand more are called roamers or vagrants, who have no settled home, and live as they can.

Q. Do the Indians educated in government schools return to their old habits when they go back to the reservations?

Rev. C. Freeland, of Hampton, has for several years been inspecting returned students, and of the 110 from Hampton, only four have proved failures. Of the pupils who have left Carlisle there are 34 engaged in teaching; 42 working for the Government; 27 farming for themselves; 56 attending other schools, and 9 who are clerks in stores. These facts speak for themselves.

What other organizations beside the church are working for the good of the Indians?

The Indian Rights Association,—founded in 1882, which has for its object the securing to the Indians the rights already granted them by treaty and law, and such other rights and privileges as they should posess. In 1879 was formed "The Women's National Indian Association," for the purpose of awakening and sustaining popular interest in behalf of the Indians. The Women's Association has auxiliaries in thirty states and has done work among twenty tribes, and expended during the last year $16,501. The latest enterprise of this society is to furnish reading matter to returned Indian students, and books for reading rooms. This work is capable of indefinite extension. Another department of this society is that of home building and loan work. They have helped to build, in whole or in part, between forty and fifty christian homes with loan funds to be returned without interest. Thus far payments have been as promptly made as could be expected.

Among what tribes does our United Presbyterian church labor?

The Warm Springs Indians of Oregon.

What one of our church Boards has charge of this department of work?

The Women's Board.

How many missionaries are in the field?

Revs. Alter and Speer with their wives, and Miss Eliza Black to do special work among the women.

The history of our church work among the Warm Springs Indians is as follows:

In 1871 when through the influence of President Grant the various Indian agencies were assigned to different Christian denominations in order, that they might nominate agents for these places, the Warm Springs agency fell to the Methodist Episcopal church. Owing to the previous Christian influence of Captain John Smith, a United Presbyterian elder, the Methodist church wisely and with a Christian spirit recommended him. Thus was established this mission, which is now calling forth the deepest interest from our entire church. The present work of the mission can best be given in the words of Rev. W. W. Logan—as found in a late number of the *Young Christian*, as follows:

On the Columbia river, eighty miles east of Portland, you will find a town bearing for its name "The Dalles." The town is of interest to us at present, merely because it is the nearest railway station to the Warm Springs Indian Reservation. Twice a week you will find a "stage" starting from The Dalles for the Reservation. Sixty miles of rough riding over a mountain road, through a country very sparcely settled, and not calculated to support a dense population, will bring you to Sinemasho. Here Rev. J. A. Speer has just recently commenced work. We will hasten on for twenty miles more. This brings you to the "Agency." Here the work for the Christianization of these Indians was first begun.

Capt John Smith was for many years the Indian agent. He was a consecrated Christian. He made vigorous efforts to have a minister sent out to preach to the Indians. Failing in this, he himself began Christian work among them. In 1885, Rev. R. W. McBride and wife left a pleasant home in the East to take up the work of Christ here. After five years of work Mr. McBride resigned and was succeeded by Rev. Joseph Alter.

Few persons have any conception of the sacrifices required to undertake this work. Most people have some knowledge of the prominent Indian characteristics. He is superstititous; he is dirty; he is thriftless; he is given to many vices. This is the class of persons among whom the missionary must labor. But could the missionary have the Indian entirely removed from the influence of the whites, the task would be much easier. The employes of the government who are gathered at the Indian Agency are very many times the greatest hinderers of mission work. This has been so at the Warm Springs, in too many instances. Captain John Smith's successors have not been like him—devoted servants of Christ. This means that the missionary and his family have very little help in carrying on their work, and that they have very little congenial companionship.

Another fact that has rendered the work more difficult is that three tribes are represented on this one Reservation. They do not fully understand each other's language. They all want the missionary to preach to them in their own tongue. This has made the learning of the language a very difficult thing. And the more so, when we remember that, when learned, their language is a very poor one.

Despite the difficulties, the work has been greatly blessed. Last year, ninety members were reported. During this year that number has been very considerably increased. A Christian Endeavor Society has been organized, with some thirty members. Some have been brought in from the tribe of Piutes, the first of that nation to confess Christ. The work has been given a new impetus also by the repairing of the church building.

Then the hearts of Mr. and Mrs. Alter have been made glad this year by the coming of the new missionary to Sinemasho. Up to this time the one missionary has been preaching at both places. But the work at this distant point was necessarily done at a great disadvantage. Mr. Speer takes up a work that is very difficult. The Indians are not so fully civilized as those living nearer the Agency. Until the Women's Board gets the work accomplished, he has no home and no church building. But though there are many discouragements, it is a work that is sure to succeed because it is the Lord's.

In preparing the above for our Young Peoples Department of Women's MAGAZINE, I was greatly aided in the questions and answers by a book written by Mrs. Herrick Johnson for the Presbyterian Missionary Society.

MARY CLOKEY PORTER.

Have you ever thought how hard it must be for Indians to learn to live like white people? We ought to be very patient with them. We take the following amusing story from the *American Missionary*:

The wife of one of our missionaries found a cook stove in the house of an Indian, but the native housekeeper was still cooking over the open fire outside the door. When asked why she did not use the stove, she replied: "I can't make it go, and it fills the room with smoke." A little further inquiry shewed that she had been building her fire in the *oven* instead of in the grate.

Editorial Department.

WE are in receipt of a copy of a Spokane local paper, giving a full account of the late meeting of the Presbytery of Oregon. The Women's Missionary Society met at the same time and place. The president, Mrs. Niblock, gave an address on "Progress in mission work," and papers were presented by delegates from the different societies. Mrs. Joseph Alter read a paper on the Warm Springs

Indian Mission, which is published in full as it contains much of public interest. The author has kindly sent this paper for the MAGAZINE, and we reserve it for a future number.

The last mail from Egypt brings the gratifying intelligence that Rev. Maawad Hanna, a young native preacher, has been invited by the Coptic church, of Asyoot, to preach for them for the next five months. We understand he has accepted and will enter at once upon the duties of the position. Is not the Spirit of God moving in this church when it is time after time asking for the services of Protestant teachers and preachers? This item will possess a peculiar interest to the many friends of Rev. Maawad Hanna's wife in this country, who knew her as Miss Anisa Moosa, daughter of Rev. Ibrahim Moosa.

Since her return to America, Miss Ella O. Kyle has interested many of our societies by talks on her work at Asyoot. She expresses herself as pleased and encouraged at the spirit of missions abroad in the church. While she has watered others her own soul has been also watered.

We trustt hat the right will prevail, and that the great Columbian Exposition will not be thrown open on the Sabbath. But in order that this may be so, Christian people should "pray as though everything depended on God, and watch as though everything depended on them."

The last extreme of pathos is reached when the poor, starving Russian peasants, enjoying the first meal tasted by them for months, kiss the hems of the garments and shower blessings on the Americans who have taken food to them. "Breathes there a man with soul so dead, who never to himself hath said," this is my brother man, and who will not try to aid these needy, suffering ones? Much has been done and much more will be needed.

Miss Ella O. Kyle wishes to acknowledge, through the MAGAZINE, the following monies for educating poor girls in the Girl's Boarding School, Asyoot, Egypt:

Literary Society, District No. 2, Cedarville Township	$ 18 76
Sabbath School Class, Galt, Ontario	5 00
A Friend	2 00

These contributions have been forwarded to Egypt through the general treasurer, and have thus started on their errand of good will.

We would remind our subscribers that the meeting of the Women's General Missionary Society in Philadelphia will afford a good opportunity for renewals of subscriptions to the MAGAZINE and also for new subscribers. The treasurer expects to be present and will be very glad to receive a large accession to our subscription list. It seems a long time since the fact was proclaimed that five thousand had been reached. Would it not be glad tidings to our readers, as well as to the committee, to hear that our issue is six thousand? To attain this goal it would be necessary for one thousand subscribers to each gain *one* more—not a very hard thing to do one would suppose.

The special attention of subscribers is directed to the fact that the month on the tab indicates the month with which their subscription *expires*, and not the one with which it begins, as formerly. For instance, where the year commenced with August the time closes with July, and so on throughout the year. Be kind enough to give this notice your careful consideration, as prompt attention to it would save your committee much labor, as well as anxiety. Especially is this urged upon those whose time expires in June, July and August.

Your committee considers the present number of the MAGAZINE one of unusual interest, containing a picture of Dr. Matteo Prochet, chairman of the Waldensian Mission Board, and who is personally known to many of our readers, having visited a number of our churches when in America. Also a history of the Waldensian Church from the pen of Dr. Gay, at present in this country. A larger issue than usual is published and we will be glad to supply orders from our own or other churches, who, with ourselves, have a peculiar interest in that faithful band, who for long years suffered such cruel persecution at the hands of the enemies of a pure religion. Single copies, ten cents; fourteen copies to one address, one dollar.

The United Presbyterian Mission in Pittsburg, Kas., have recently organized a missionary society, and every lady in the congregation is a member of the society. Also two mission bands, one for the girls and one for the boys.

Our readers must not fail to highly value the efforts our missionaries are making to furnish information, through the *Monthly Missionary Budget*, from the far countries which constitute the mission field of our church. The record of progress and spiritual conquest in those fields cannot fail to be attractive to the Christian mind. Visible signs of the progress of His kingdom are being daily manifested. At the close of the year's work let us join our thanksgiving with those in the field to "Him who is worthy of all glory, might, majesty, dominion and power."

We would remind those who do not expect to be in attendance upon the annual meeting that importunate prayer for the presence and power of the Holy Spirit on the society and all its laborers at home and abroad will avail more than *all else* to uphold and strengthen the hands of those who bear special responsibility, and to give wisdom, *prudence* and unity in deciding rightly perplexing and complicated questions—courage and zeal in planning for a fresh year of labor.

THE ANNUAL MEETING.

A comprehensive and carefully prepared program by the officers and executive committee of the Women's General Missionary Society is published elsewhere. Delegates are expected to become familiar with this before the meeting. No *one* subject or object is made prominent or is expected to have a monopoly. Each is deserving the closest attention, and most thoughtful consideration. Every hour will be important. Devotion and business are closely associated. The devotional exercises of each session are *absolutely essential* parts of this meeting. No one should miss the least of these by negligence or tardiness. A willing and prompt acceptance of appointed duties will lighten the labors of the presiding officer and coutribute to the order and dispatch of the business of the entire meeting. Throughout let it be borne in mind that the object and business of this meeting is the Master's work—and that the Master's work is business.

A NEW MISSIONARY'S FIRST IMPRESSION.

The Sabbath after our arrival we were at Miss McCahon's Sabbath-school class in the boarding-school. The girls were all seated on the floor, and the first thing I noticed was their *clean*, white chuddars. They were the first clean natives I had seen, and I thought what an amount of teaching it must have taken to get them to appreciate clean clothes. They sung the Psalms with a zest, and then stood up and very reverently repeated the Lord's Prayer, (in Hindoostani of course). Although it is easy and not very surprising to us to read of these things at home, still when you come out here and see these heathen—dirty, wild-looking creatures—and then see them as they are in Miss McCahon's school, it seems a miracle, and of course it is.

PROGRAMME FOR ANNUAL MEETING.

The Ninth Annual Meeting of the Women's General Missionary Society will be held in the Eighth United Presbyterian church, Philadelphia, Pa., May 10th, 11th and 12th, 1892.

PROGRAMME.

TUESDAY, 7:30 P. M.

Mrs. M. M. Barkley, Argyle, N. Y., presiding.
Devotional exercises.
Greetings.
President's address.
Social hour.

WEDNESDAY, 9:15 A. M.

Devotional exercises, conducted by Mrs. D. M. Sleeth, Zanesville, Ohio.
9:45. Roll call.
Report of Sec. of Women's Board. Committees appointed.
10:10. Report of Treas. of Women's General Missionary Society.
10:20. Report of Women's United Presbyterian Association.
10:40. Report of Treas. of Women's Board.
11:10. Conference: "The local society in its relation to the pastoral work in the congregation; what it is and how to increase its efficiency." Opened by Mrs. W. H. McMaster, Blairsville, Pa.
11:40. Business.

WEDNESDAY, 2:00 P. M.

Devotional exercises, conducted by Mrs. J. L. Aten, Madison, Ind.
2:15. Report of Sec. of Foreign Missions.
Report discussed.
3:30. Paper, "Work and Workers in the Foreign Fields," Miss Ella O. Kyle.
3:50. Report of MAGAZINE Committee.
Discussion of report.
4:20. Business.

WEDNESDAY, 7:30 P. M.

Thank-offering service, in charge of Mrs. R. S. Finley, Xenia, Ohio.

THURSDAY, 9:15 A. M.

Devotional exercises, conducted by Mrs. M. H. Boyd, Philadelphia, Pa.
9:45. Reading of Minutes and roll call.
9:55. Report of Sec. of Home Missions.
Discussion of report.
11:15. Paper, "Home Missions," Mrs. Hattie E. Spicer, Colorado Springs, Col.
11:30. Report and discussion of General Assembly Committee.
12:00. Business.

THURSDAY, 2:00 P. M.

Devotional exercises, conducted by Miss M. M. Smith, Wellsville, O.
2:15. Report of Sec. Freedmen's Missions.
Discussion of report.
2:55. Conference, "The Mission Band; its relation to the Presbyterial and the General Missionary Society," Mrs. E. M. Hill, Pittsburgh, Pa.
3:30. Reports of committees.
Election of officers.
Business.

THURSDAY, 7:30 P. M.

Devotional exercises.
Paper, "The Scriptural Rule of Giving," Mrs. W. T. Campbell, Monmouth, Ill.
Paper, "Our Young People," Lulu Dunbar, Uniontown, Pa.
Singing.
Paper, "Prayer, its place and importance in missionary progress," Mrs. J. L. Gilmore, Oskaloosa, Ia.
"Parting Service," conducted by Mrs. J. J. Porter, Allegheny, Pa.
Papers limited to fifteen minutes each.

NOTICE.

All officers, members of Women's Board, life members, missionaries, and others having a place on the programme, or business with the Convention of the Women's General Missionary Society, May 10th–12th, will please send their names and post-office address *at once* to the undersigned, in order that they may be assigned places of entertainment and receive notification by mail.

MRS. W. W. BARR, Ch. Ex. Com.
1425 Christian St., Philadelphia, Pa.

Delegates going to the W. G. M. S. in Philadelphia, using the Pennsylvania R. R. arriving at the Broad street station, will take any car on 15th street, getting off at the church at 15th and Christian streets.

Delegates using the B. & O. road will take the Chestnut street car, exchange with 15th street, getting off at Christian street.

NOTICE TO DELEGATES.

The Trunk Line and Central Passenger Associations have granted excursion fares on the certificate plan, based on a rate of one fare and one-third. Persons attending will pay full fare going, requesting a certificate from ticket agent where purchase is made. Tickets for return journey will be sold by ticket agent at place of meeting at one-third first-class fare, only to those holding certificates signed by ticket agent at point where through ticket was purchased, countersigned by Miss Elizabeth D. Brown, appointed by Women's Board and vised by special agent of railroad, who will be in attendance at the meeting. No refund of fare can be expected on account of failure to procure certificate. Tickets can be procured three days before the meeting, and will be honored three days after adjournment of meeting. Sabbath is not counted as a day.

Trunk Line territory extends from Niagara Falls, Salamanca, N. Y., Pittsburgh, Pa., Charleston, W. Va., and points east thereof, except in New England.

The Central Traffic territory extends east to Pittsburgh, Pa., Salamanca, N. Y., Buffalo; north—Toronto to Port Huron, Mich.; west—the west line of Cook county, Illinois, and Mississippi River to Cairo, including Burlington, Hannibal, Quincy and St. Louis; south—Ohio River, including points on both sides of river.

Trains leave Pittsburgh, via Pennsylvania R. R., 8:00 A. M., arriving at Philadelphia 6:50 P. M.; also 8:10 P. M., arriving at Philadelphia 6:50 A. M.

Via Baltimore & Ohio R. R., 8:00 A. M., arriving at Philadelphia 8:18 P. M.; also at 9:20 P. M., arriving at Philadelphia 11:10 A. M.

Sleeping cars can be secured at city offices of both roads.

There are other trains but these are thought to be the popular ones for delegates and visitors from Pittsburgh and vicinity. Parties are requested to procure their tickets at city offices of the railroad, where the business can be fully explained, and so avoid mistakes in regard to the certificates.

MARY W. PORTER,
Sec. W. G. M. S.

Women's Auxiliary Board, Etc.

APRIL REPORT OF WOMEN'S BOARD.

Fourteen members, with one exception the entire membership of the Board, were present at the April meeting. Devotional exercises were led by the president; prayer by Mrs. Gillespie.

Treasurer reports March receipts $2263.22; expenditures $3678.00. When these amounts are reported as received and expended, the items, with the instructions and the balance in each department of work given, it makes a long and interesting report, to which justice can hardly be done when the treasurer's report is given last, as has been the rule formerly.

Foreign secretary reports having received the annual reports from foreign fields. India asks for another medical missionary. The action of the Board declares "that we are ready and willing to undertake the support of another medical missionary." The girl's school in India, being partially supported by the Board, it was, on motion, decided "to assume the entire support of said school in India. The mission in India having sanctioned Dr. Johnston's request to buy additional ground for dispensaries, the secretary was authorized to make a statement and an appeal to this effect. Miss McCahon sends thanks for the $100 sent to furnish the school room in the Girl's Industrial School. Miss Brown writes from Egypt that she is about to undergo an operation for her eyes.

Home secretary reports Miss Black's acceptance of apppointment to Warm Springs Mission, and expects to start May 26. Mr. Speer submits plans for church, which were, on motion, approved.

An encouraging report received from Miss L. W. Johnston, Omaha.

Indianapolis.—Miss Williamson begun work March 15, 1892. Gives description of hall where meetings are held; has made ninety-three calls. Report endorsed by Session.

Greensburg.—Miss Pollock sends a long report; has made 187 visits.

A communion set has been offered for Salt Lake City.

Freedmen's secretary reports that Miss Dennison has made 154 visits this month; spiritual interest still continues. Henderson gives average attendance in two departments as forty-three. The scholars made forty-six garments, which were sold.

The Board decided to support a sewing and cooking teacher at Knoxville, Tenn. Mr. Veazy says they have purchased enough material for the Indtustrial School to last until its close.

Secretary Parsonage Fund reports requests made.

Life members received in March: Mrs. Jane G. Dysart, Wooster, O.; Miss Elizabeth D. Brown, Pittsburg, Pa.; Miss Jennie B. Wallace, Sewickley, Pa.

Mary W. Porter, Sec. W. B.

TREASURER'S REPORT.

Receipts for February, 1892.

Foreign—Camp Creek, $17.37; Summerfield Mission Band, 2.50; Salinas City, 10; Mrs. Bessie Hogg Edinburgh, Scotland, 4.16; Sugar Run, 10; Bellefontaine, 8.

Salaries.—Miss Hogg, 2nd Allegheny, Y. P. M. S., 75; 3rd Allegheny L. M. and A. Soc., 50; Miss Corbett, Conemaugh Pres., 100.

Miscellaneous.—Sugar Run Mission Band for Egypt, 5; Colorado Springs, Y. P. S. C. E., Bible reader, Dr. Johnson, 30; Greeley, Colo., Y, P. S. C. E., support of pupil Sialkot, 12.50.

Hospital Support Iudia.—Dr. White and Dr. Johnson; West Bellevue, Y. P. S. C. E., 13; 6th Pittsburgh Ewing Band, 5.

Home.—Idana, 13; Pratt Creek, 15; Orchard, 2.25; Huntsville, 10.45; Bellefontaine, 8.

Home Salary.—2nd Allegheny, 25; also Willing Workers, 10; 5th Allegheny, 25; 6th Allegheny, Y. L. M. S.. 10; Deer Creek, 10; 2th Allegheny for Rev. A. W. McClurkin, 25; Fairfield and Ligonier, 23.75; Turtle Creek, Y. P. S., 10.

W. S. Indians.—Tarentum, 20; McDonald, 20; 2nd Pawnee City, 20.

Freedmen's.—Marissa, Mrs. Lulu Borders S. S. class for Athens, 6.45; 1st Los Angeles, 10; McDonald, 12; Sugar Run Y. L. M. S., for Athens, 5; Huntsville, 15; Sugar Run, 10; Greeley, Colo., 12.

Church Extension and Parsonage Fund.—Summerfield, 5; 6th Allegheny Y. L. M. S., 10; Scotch Ridge, 10; Bellefontaine, 8; Spokane, 3 payments on loan to parsonage, 82.40; Interest from T. Mellon & Son's bank, 103.24.

Ministerial Relief.—1st Los Angeles, 3.50; 3rd Pittsburgh, 25.

Aged People's Home.—Etna, 25; Miss Clara J. Brown, Morning Sun, O.. 70.

Life Membership in W. G. M. S.—Miss E. D. Brown, Pittsburgh, 25.

Contingent Fund in W. G. M. S. and W. Board. Interest on deposits, from Monongahela National Bank, 22.27.

E. J. Sloan, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Singing Ps. 19th C. M. verses 5. 6. 9.

Bible Reading—The means of Grace.

The Word—John 17:17 and 15 8. 2Tim. 3:16,17; 2Peter 1:4; 1Peter 2:2; John 6:63,68; Heb. 10:25.

Prayer by Leader.

Prayer—Psalm 91:1; James 1:5; Matt. 7:7,8; Eph. 6:18; Psalm 34:17.

The Sacraments. Mark 16:16; Acts 22:16; Titus 3:5; 1Cor. 11:26 and 10:16; John 6:51.

Silent Prayer.

Praise. Col. 3:16; Psalm 50: 23; Rom. 12:1; Hosea 14:2; Heb. 13:15,16.

Giving. Acts 20:35; Mal. 3:10; Prov. 11:25; 2Cor 9: 6-10. Singing. Psalm 67 S. M.

Closing. The Lord's Prayer in Concert.

Mrs. Mason W. Pressly,
Bovina Center, N. Y.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, 148 E. 7th st., Erie, Pa.]

Cannonsburg, March 15, 1892.

"How should the minutes of the General Missionary Society be published?" was discussed at a meeting of the Women's Misssionary Society of Chartiers congregation, Chartiers Presbytery. The members are in favor of having the minutes published in the Magazine. Respectfully,

Mary A. Watson, Cor. Sec

Peotone. Kas., March 14, 1892.

At a meeting of our society a few months ago the question, "How should the minutes of the General Missionary Society be published?" was decided unanimously in favor of having the minutes published in the July number of the Magazine as heretofore.

Mrs. Sarah H. Mitchell, Sec.

The W. M. S. of Morning Sun, O., congregation prefer to have the minutes of the General Missionary Society in the July number of the Magazine.

Miss Maggie Johnston, Sec.

At the last meeting of the W. M. S., of Jamestown, Pa., the members gave a unanimous vote in favor of having the minutes of the General Missionary Society published in the Magazine.

Miss Kate E. Sloan, Sec.

The W. M. S. of Sugar Run, Ohio, decided by a vote at their last meeting that the minutes of the Women's General Missionary Society be published in the Magazine. It was also suggested that the price of the Magazine be raised to cover all expense for printing the minutes.

Mrs. S. A. Moffett, Sec.

Ques. "Should not the Board or the General Missionary Society give instructions to congregational societies to have the money paid by them counted in the quota of the congregation, since the support of the women missionaries supperted by them is counted in the estimates upon which the quota is based; and as the women are a part of the congregation should they not in some way have their money pass through the hands of the congregational treasurer so that the congregation may have due credit for what is done by all departments of its working forces? W.

Ans.

Dear Miss Pollock:—As I have found mite banks more helpful in raising money for missions than anything else, and a good way to teach both older and younger to give regularly and systematically, I am glad to reply to your question in the March number of the Magazine. The best of polished wood mite banks, which have proven more durable than either paper or clay ones, can be procured of Rev. Joseph Horner, 527 Smithfield St., Pittsburgh, Pa. The prices are as follows: Wooden beehives, single, 5 cents and postage, or 60 cents per dozen or $4.50 per hundred; wooden bells, barrels and jugs, single, 5 cents and postage, or 50 cents per dozen, or $3.50 per hundred. The jugs and barrels not polished can be procured at 30 or 40 cents per dozen, but the polished are much better. Paper mite boxes sold by our Women's Board may be procured for 2 cents each, 15 cents per dozen, or by mail 15 cents extra per dozen, of Mrs. E. J. McPherson, Swissvale, Pa.

Mary Clokey Porter.

Dear Co-Workers:

At the urgent request of many throughout the church the Women's Board appointed a committee, composed of two of its members, to arrange for the publication of leaflets and the securing of such from other publishing boards as would be helpful in the Master's work. This committee herewith extends to you its kindliest greeting, feeling assured that with your co-operation and aid, the purpose for which this new department of women's work has been created will, under God's blessing, be successfully carried out.

Leaflets will be on sale at the convention in May, costing from one-half cent to three cents each. Prominent upon the list will stand "Aunt Rosa, of Asyoot," a twelve-page booklet written by our highly esteemed missionary, Miss M. J. McKown, of Asyoot, Egypt. In her blindness, and for our benefit, with the aid of her typewriter, she has woven into one story some of the trials of converts who have endured much suffering for the truth's sake. It will serve to interest both old and young, and we bespeak for it large circulation.

As the fitting companion to the above is a leaflet entitled, "A Day's Itinerating in Gurdaspur, India," by our faithful missionary, Miss Rosa T. Wilson.

The list of our own publications is, as yet, necessarily limited, but there will also be on sale the choicest of leaflets issued by the Women's Boards of other denominations.

By the help of such literature we hope to have our sphere of usefulness greatly enlarged, and your committee trusts that from this department will go forth, in time, legions of white-winged messengers of truth to dispel doubts and fears, indifference and selfishness, and to call forth into active service such as now "sit at ease in Zion."

Help us in our work by sending your Presbyterial delegates to the May convention with instructions to purchase largely of leaflets, for use in congregational societies and mission bands.

Respectfully yours,
Mrs. Mary B. Reid, }
Mrs. Mary Clokey Porter, } Com.

The annual thank-offering meeting of the L. M. S., of Garner, Iowa, was held Sabbath evening, Mar. 13, in the church. A paper, "Retrospect of the Year," gave a good idea of the work done by the society. A Bible reading, poem and prose selections, given by members, an address by the president, besides the praise service, made up the exercises. The offering amounted to $36.00. Sec.

PRAISE AND THANKSGIVING SERVICE.

The Ladies' Missionary Society, of the First United Presbyterian church of Denver, observed Wednesday evening, the 23rd, as a "Praise and and Thank-offering" service, it being inconvenient to observe the 13th of March. Papers and selections of missionary intelligence were read by Mrs. Lowther, Mrs. Carson and Mrs. Sloan. The pastor, Rev. J. D. Rankin, made some interesting and timely remarks in regard to missionary work.

The fine music furnished by the choir added much to the interest of the occasion.

The thank-offerings received were given to foreign missions.

Much interest is being manifested in this society and the ladies hope this year will be the best year they have had. The society has thirty-eight members, and raised during the past year $138.70 for their missionary work. $18.00 was the thank-offering collection. Mrs. Carson, Sec.

The women of the United Presbyterian Missionary Society, of Adamsville, Pa., observed the Thank-offering service in their church on the evening of March 13, envelopes having been distributed on the previous Sabbath, with a request that they would be returned enclosing their offering with a Scriptural text.

The meeting was conducted by the President, Mrs. J. L. Clark, and opened by the responsive reading of the 136 Psalm, which was followed by the singing of "No. 139" new Bible songs; Prayer, Mrs. Clark; a welcome by a member of the mission band; a paper, "Why should we give a Thank-offering;" a selection from the Missionary Magazine; "Thank-offering" was then read; No 189 was sung; A Bible-reading, "An offering, "The Measure;" "The reason for the offering;" a recitation, "The Heathen women's prayer"; a select reading, "The Alabastor box;" a recitation, "Thank-offerings"; followed by remarks by Rev. Clark, on mission work, followed by Mr. James Baird and Mr. Kerr, of the Presbyterian church. The Thank-offering being gathered and text, read, $35.76 was realized. The programme was interspersed with singing, and closed with a consecration prayer by Rev. Clark.

Mrs. J. E. McMaster, Sec.
Adamsville, Pa.

The Woman's Presbyterial Society of Des Moines Presbytery held a very pleasant and profitable meeting at Dexter, Iowa, April 5th and 6th. Seventeen delegates, representing eleven different societies, were present. Eight were not represented.

Mrs. Brown, of Dexter, gave delegates and visiters a hearty welcome, and Mrs. Ira Freeman, of Indianola, responded. The programme as published was carried out in full with one or two exceptions. Wednesday morning session: very encouraging reports were given from local societies, but none more so than the written report read by Emma Pifer from the mission band of "Cheerful Workers" of Sommerset. The reports from mission bands in the presbytery showed very encouraging results and would urge greater effort to have more bands organized in our bounds. Mrs. Mattie Henry, delegate to Women's General Missionary Society gave not so much a report of the meetings as impressions received. The Thank-offering service was a very interesting part of the program, as each delegate in presenting her offering to the treasurer claimed a precious promise from God's word, and when the aggregate amounted to more than $100.00 our hearts were filled with gratitude. At the dinner hour a bountiful repast was served in the church, and the time until 1.30 p. m. was spent very pleasantly. The meeting opened with a praise service. The reports of local societies on the Omaha Memorial indicated that the majority were not in favor of any change in the present arrangement. Mrs. M. E. McConnell was chosen to represent our presbyterial society in the Women's General Missionary Society. at Philadelphia. Election of officers for the ensuing year resulted in the following: Pres., Mrs. Munford, Monroe; Vice Pres., Mrs. Annie Welch, Sommerset; Secretary, Mrs. Alice B. Cassill, 1st, Des Moines; Treasurer, Mrs. Mattie Henry, Indianola. One of the most interesting features of the meeting was a motion presented by Mrs. Gowdy, That inasmuch as the late Khedive of Egypt had been friendly to our missions there and treated our missionaries favorably, Resolved, That we as a presbyterial society write a letter to the present Khedive expressing our interest in him and our hope that he will interest himself as much in the missionary cause in his country as did his father, and accompany the letter with a handsome Bible. This met with a hearty approval and passed unanimously. After discussion expressive of the high appreciation we have for Miss Cynthia Wilson's letters to us, the following resolution was passed: Resolved, That each local society when they have received and read Miss Wilson's annual letter, at once have their secretary write her a letter for her encouragment in the work. Evening session opened with a praise service, and Mrs. Nichol, of Monmouth, gave a very pleasing address. The committee on resolutions brought in a complete report. A most enthusiastic meeting closed, and the delegates went home filled with a missionary zeal and a spirit of willingness to work more than ever in the Lord's vineyard. SECRETARY.

IN MEMORIAM.

A tribute of respect by the Women's Missionary Society, of Braddock, Pa., on the death of Miss Rosa Eisenbart, which occurred January 25, 1892:

We desire to express our sorrow and to bear testimony to the high Christian character of our friend and co-worker. We should emulate her example of faithfulness, liberality, and willingness to serve the Master. Her presence will be greatly missed in the house of God, the Sabbath-school, and Missionary Society, all of which places the language of the Psalmist was hers, "With joy I hear my friends exclaim come let us in God's Temple meet." Always ready for any work, she was also ready for the Master's call to "come home."

"Blessed are the dead, which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors, and their works do follow them." COM.

The Ladies' Missionary Society of the United Presbyterian church of Clarence present this tribute of respect to the memory of Mrs. W. W. Paul:

We, as a society, desire to bear testimony of her faithfulness to duty, her amiable spirit, her kindness to every one, her liberality to missions and her quiet Christian character, whose faith and charity we are called upon to imitate. God has taken one whom we thought could not be spared. In all the relations of life she manifested a love and tenderness for all. She has left to her family and friends a shining example of a bright Christian character. The spirit has returned to God who gave it, there to serve him day and night in his temple. We unite in sympathy for the bereaved ones, and commend them to the Saviour in whom they know is the only comfort in affliction.

Mrs. C. Imrie,
Mrs. N. Nicoll, } Com.
Mrs. M. J. Anderson,

Resolutions of the Women's Missionary Society of East Brook, Pa.:

Another time since the organization of our society we are called to mourn the death of a member, and although her death was sudden and unexpected, yet it found her ready to obey the Master's call.

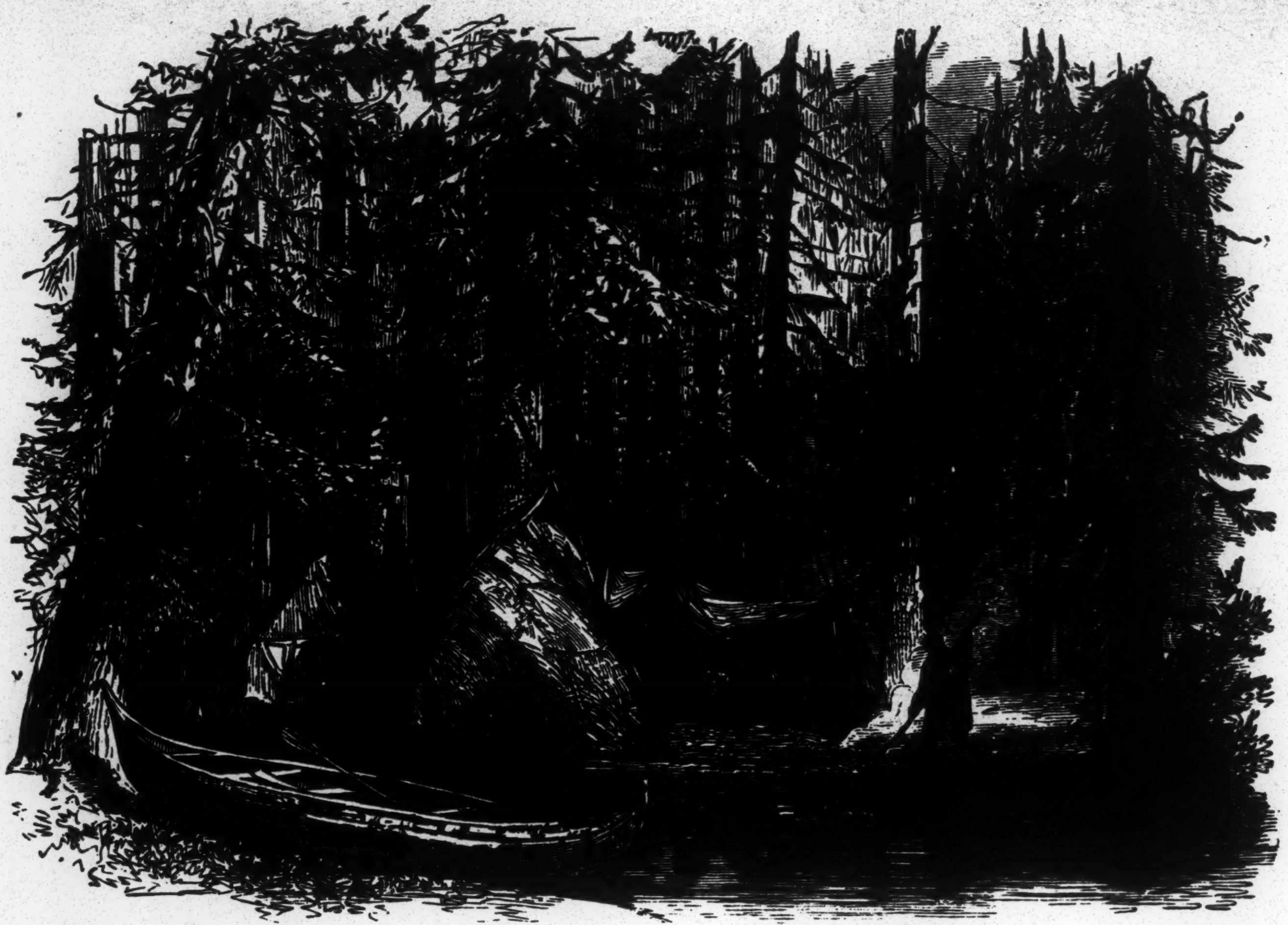
Whereas, It has pleased our Heavenly Father to call home our dear friend and sister, Miss Sarah McCune, November 20, 1891,

Resolved, That in this sad providence our church has lost a worthy member, our society an active worker and efficient officer, and the Sabbath-school a faithful, earnest teacher.

Resolved, That we who are left behind are admonished to greater diligence in the cause of the Blessed Saviour "To work while it is called day, for the night cometh when no man can work."

Resolved. That we tender our sympathy to the bereaved friends, and we pray that the consolation of God's grace and His precious promises may sustain and comfort them.

Mrs. Kate Chambers,
Miss Ella Carr, } Com.



AN INDIAN HOME.